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STRICTURES

ON THE

REV. N. T. HEINEKEN'S

REPLY

TO

MR. WILLIAM CARLISLE;

IN WHICH IS PROVED,

THE CLOSE ALLIANCE

THAT EXISTS BETWEEN

SOCINIANISM AND DEISM.

By I. MANN, A. M.

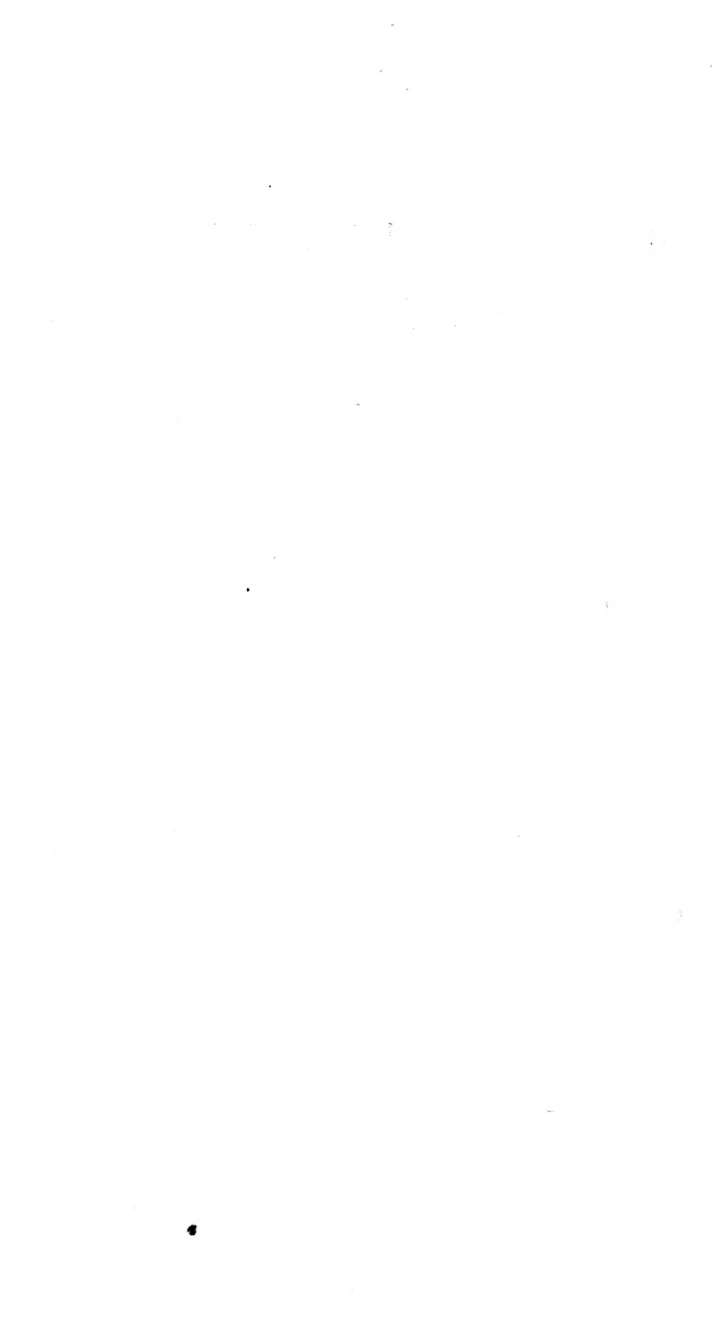
Semper ego auditor tantùm? Nunquamne reponam? JUVENAL.

—◆—
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PREFACE.



IT may be necessary to inform the reader, that some time ago, the Rev. N. T. Heineken preached a Sermon in the Unitarian Chapel, Bradford, to prove the non-existence of the Devil. To this Sermon, Mr. W. Carlisle, a young man of the neighbourhood, published a reply. In a short time afterwards, Mr. H. wrote a reply to Mr. C. and intimated that his opponent was only the **OSTENSIBLE** Author. I supposed, and yet believe, that Mr. Carlisle was the only Author of the production to which his name is attached. I had no intention of interfering in this controversy when Mr. Heineken's publication first made its appearance; and had he confined his observations to the one point on which his assailant met him, I should most probably have remained a silent spectator of the contest. For although I am firmly persuaded of the existence of an Evil Spirit, denominated in the Sacred writings **THE DEVIL**; yet I did not suppose, that a denial of his existence abstractedly considered, was of so much consequence, as a

rejection of some other truths of Divine Revelation. Mr. H. however, in supporting his hypothesis, has attempted to overthrow the divine authority of a considerable portion of the Bible. And where he does not, in direct terms, deny the Inspiration of that holy book; yet, he impugns with such severity some of its most important doctrines, and, in the writer's estimation at least, speaks so decidedly the language of blasphemy against the Redeemer of men, as to demand the most unequivocal, and steadfast opposition. It is no warfare about non-essentials; it is a struggle *pro aris et focis*. Shall we maintain a torpid indifference, whilst we witness an attempt to undermine the very foundations of Christianity? All the hopes which believers in Christ have cherished in every age of the church, are, in the publication under review, wantonly exposed to destruction! Happily for a fallen world, these hopes cannot be subverted, nor their foundation removed, by the efforts of human depravity, or of Satanic malignity.

About thirteen years ago, the Author printed a Sermon entitled, "**CHRISTIAN BAPTISM CONSIDERED**;" he witnessed an effort of the most violent and virulent kind, made to answer what he had attempted to support, and he witnessed that effort without an attempt to counteract it. He considered *that* a subject, on which the best of men had long entertained a difference of

opinion. But Mr. H. attacks the essential principles of Christians of every denomination throughout the globe. Some timid souls, may say, "Let him alone;" but the watchmen of Zion have to give up their account, not to men, but to God; and as a matter of conscience, unless some abler hand had undertaken this service, I could not be silent. The MAGNA CHARTA of our liberties, our possessions, and our lives, is considered as of doubtful authority; and the Author of eternal salvation is reduced to a level with the work of his own hands. Much as the author values the blessings of time, devoted as is his affection to his family, and willing as he is to sacrifice all for their welfare; yet, earthly comforts, friends, and family, are of little moment in contrast with the gospel of Christ. Amid cares, anxiety, and distress, family bereavements and personal affliction, that gospel has been the only comfort of his soul for the last five-and-twenty years; to suffer to pass in silence this publication, he should regard as allowing hemlock to be mingled with the water of life. The infusion of materials so deleterious, he may not be able to prevent, but he feels it his duty to try.

The reader will not, it is hoped, be displeased that the body of professors, usually denominated UNITARIANS, is in this publication called Socinians; as not the slightest degree of disrespect is intended by that term. The author would most cheerfully

distinguish any religious society by the name of their own choosing, provided that appellation did not imply an improper concession. In the present instance, he conceives it does so, and on that account alone, declines the use of the term Unitarian.

Mr. Heineken's work has been treated with great freedom, but it is hoped not improperly. For the writer, whom I regard as a gentleman, I feel a sincere respect; but after such a disclosure of his views, as made by himself, the author cannot conceal his surprise, that he should consider himself a Christian minister. A manly avowal of our faith is honourable; but our faith, and official character, should not be at war. To the work of this writer I have paid but little respect, because I have felt but little, and do conceive that to such respect its claim is very feeble. Nor does Mr. H. ask indulgence, or fear a scrutiny the most severe; for thus he speaks of his performance.—“ I trust that I am not presuming too much, in claiming the fullest indulgence of candour towards *this* part of the work, (the Sermon prefixed to his remarks on Mr. Carlisle's Essay,) which is now submitted to public investigation. But with regard to *all the rest*, I have neither the right, nor the inclination, to ask more than the fair exercise of common justice in deciding on the merits or demerits; and by this decision I am prepared to abide.” Preface p. 3—4. After

professions so frank, and so fearless, it would bespeak imbecility of mind to feel any alarm for the nerves of this author. His moral reputation, his benevolence of mind, and urbanity of spirit, are of a very high order indeed. This all who know Mr. H. will conscientiously and willingly avow: and if his publication had stood on as high ground, he might have exulted with unmingled joy.

I have no pledge to give, or to withhold, relative to any reply which may be attempted to this work. If any notice should be taken of it, I shall attend to that notice, or pass it over in silence, as in my own judgment it may deserve. In this I stand independent and alone. To seek the last word in a controversy is contemptible: but as Mr. H. has avowed his determination to reply, I wait with all deference the moment for a friendly castigation.

I may be permitted to remark, that Bradford has long been highly favoured with the ministry of the gospel. Of its late revered, and beloved Vicar,* it is scarcely possible to speak in terms too exalted. He adored the Redeemer, trusted in his work, and perfections for his entire salvation: and by a holy life, a most benevolent spirit, unaffected piety, a cordial affection for good men of all denominations of Christians, a profuse

* The Rev. John Crosse, A. M. who died June 18th, 1816, aged 77.

generosity to the poor, and an unwearied effort to promote the best interests of men, he adorned the doctrines of God his Saviour. Of his successor, the present worthy Vicar of this parish,* were this never to reach his eye, or his ear, I could speak with an honest pleasure, and in terms the most honourable. I should notice his dignified and independent conduct as a minister of the gospel of Christ; and his zealous attention to every public institution in this town, religious, or beneficent : but I must not speak. A multitude in Bradford, and its vicinity also, will remember with sacred pleasure, the venerable and holy names of Crabtree and Holdgate: they were burning and shining lights. The author is truly thankful that he knew these men : he is thankful also, that he is intimately acquainted with their successors! Long have the work and perfections of Christ, with all the glorious peculiarities of the holy gospel, been published in the respective places of worship, occupied by these holy men. To the perishing and ruined sons of Adam, were the blessings of this gospel exhibited ; by numbers was the truth as it is in Jesus received, and they obtained mercy. And for ages to come may these truths be dwelt upon, with continued, and widely spreading effect! Yes, and they shall be so ; ages in succession shall produce not

* The Rev. Henry Heap, A. M. Domestic Chaplain to the Rt. Hon. Lord Howard de Walden.

a few, who in the spirit of the Apostle shall exclaim, "I believed, and therefore have I spoken; we also believe, and therefore speak." 2 Cor. iv. 13.

From February the 10th, 1806, to January 1810, four years never to be remembered but with gratitude, the Author was blessed with a residence on the south side of this parish. There he found his best friend—there he formed his happiest alliances—there he received the holiest instructions—and there he united with one in presenting the most fervent and spiritual devotions to the throne of the Redeemer! The last twelve years of his life have been spent much to his own satisfaction and comfort, on the north side of the same parish, amongst the people of his choice, and his affections. So that now he considers himself as completely naturalized; and cannot but feel a lively interest in the welfare of his fellow-parishioners. He would say to them, with all the ardour of animated friendship—Hold fast that ye have received, let no man beguile you—Stand fast in the faith as ye have been taught, and give not heed to seducing doctrines; but seek to be nourished up with the wholesome words of eternal life! Examine well the word of God. This is the true light which shines in a dark place. Men, brethren, and fathers, unto you is the word of this salvation sent. Beware lest any man spoil

you through philosophy and vain deceit—not holding the Head, even Christ Jesus!

My reader may ask, why I have not attempted to prove the existence of the devil? To this enquiry, I reply, that Mr. Carlisle has pledged himself to the public for this service, and I have no wish to intrude into his province. But why criticise Mr. Heineken's composition? Because he criticises the writings of inspiration; yea, and attempts to correct them too with an unsparing hand. These divine oracles agree not, forsooth, with the Copernican system of Astronomy!—And one narrative is declared to be *false, absurd, and impossible!* If this Author nibble at the sacred writings, surely his own are fairly open to remark. The cry of learning, criticism, and philosophy, has been so common, that I marvelled greatly at the elegance of this author's composition. I found, moreover, that it was fashionable to smile at man's peculiarities; for even Mr. H. noticed with apparent exultation, Mr. Carlisle's "Learned comments—Aristotelian Syllogisms—and flowery eloquence;" and I determined for once to be in fashion. And, finally, I imagined myself to be almost the only Dissenting minister just at hand, who could do a service of this kind with impunity. If my honoured brethren, Drs. Steadman and Townley—or the Rev. Messrs. Taylor or Godwin, had done it, and in correcting the obliquities of another, had step-

ped awry themselves, they would have been in an awkward predicament: their acknowledged classical attainments might, peradventure, have been called in question. But I am too nearly allied to the unphilosophical and illiterate, to be subject to much hazard. As to any honours attached to my own name, know all men by these presents, that they were *graciously given me*, and received with becoming, and courteous thankfulness.

I now close this preface, the first part of my book, but written the last; and when I am sufficiently wearied with composing the work: let this suffice as my apology, for my wanderings in preparing these introductory paragraphs. I can say with an upright heart, in closing the whole, that my design has been to vindicate his name, and maintain his honour, who is my All in all. To him I commend the whole, with a humble hope that he will smile on motives which are right, however insufficient the efforts they produce.

I. MANN.

Shipleys, May 1st, 1826.

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THE
PENTATEUCH,

WRITTEN BY MOSES UNDER DIVINE INSPIRATION.

SECTION I.

THE authority of this part of the sacred volume, as divinely inspired, has been maintained in all ages, and by all nations where the Bible has been received. It is equally true, however, that there have been individuals who have questioned both the authenticity, and inspiration of the Pentateuch. Porphyry, a heathen, who died early in the fourth century, impugned these writings, as he did the book of Daniel also, with an intention to support the claims of idolatry. After him appeared Aben Ezra, an infidel Jew, who denied that these books were written by Moses, on account of various passages which related to circumstances, and events, subsequent to the times of the Jewish legislator. The writings of this Jew, who flourished in the twelfth century, became afterwards the text-book of Father Simon; who copied his arguments, and la-

regarded as highly dishonourable to the blessed God. How we are to account for his silence on this point, this impugner of divine truth has given us no information. That these books were at this time considered the production of Moses, and were also believed to be written by divine inspiration, we have the most unquestionable authority. Josephus, the Jewish historian, who wrote his history about fifty years after Christ, observes :—" There is nothing in the world that can boast of a higher degree of certainty, than the writings authorized amongst us ; for they are not subject to the least contrariety ; because we only receive and approve of those prophets who wrote them many years ago according to pure truth, by the inspiration of the Spirit of God. We are not therefore allowed to see great numbers of books that contradict one another." * * * " Five *of our books*, were written by Moses, that give a faithful relation of all events even to his own death, for about the space of three thousand years, and contain the gencalogy of the descendants of Adam."*

Was it from tenderness to public opinion, or from his early prejudices as a Jew, that our Lord maintained a silence so entire and unbroken, relative to these pretended spurious productions ? On these principles Mr. H. has *apologized* for his conduct relative to demoniacal possessions. But it seems

not a little painful to have to frame any apology for him in whom dwelt "all the treasures of wisdom and knowledge:" nor is it likely that any apologist will have the award of divine approbation for a presumption so daring, for an insinuation so closely allied to open blasphemy.

We have still in our libraries the Paraphrase of Onkelos on the five books of Moses. This learned Rabbi lived a short time before the Christian æra, and wrote his Targum in Chaldee. When he wrote his commentary, if so I may denominate it, he had no hesitation in ascribing these inspired books to Moses. In his age it had never been a question to whom they should be ascribed; and had the books been of doubtful authority, he would, to say the least, have been as likely to have known it as Mr. H. On this head, however, he never speaks, but in every part of his Targum treats the Pentateuch as the production of him to whom it is now attributed.

Nor will it be denied, except by a mere pretender to information, that the Septuagint translators regarded these books as inspired oracles. The Septuagint is a translation of the Old Testament from the Hebrew into the Greek language, made by order of Ptolemy Philadelphus, about 277 years before Christ,* and was placed by him in his own library at Alexandria; by which he gave his utmost sanction to the authenticity of the books.

* Prideaux's *Connexions*. Part II. p. 54, 55.

This valuable version is frequently quoted by the writers of the New Testament, and has in instances not a few, thrown light on perplexed passages of the Hebrew original. But these translators, who, it is commonly believed, were seventy-two learned Jews, have also treated the work disputed by Mr. H. as written by Moses, 'under divine inspiration. It ought to be remembered here, moreover, that no nation in the world has been more tenacious of preserving their sacred writings unadulterated than the Jews. Though the Mishna, which was published 219 years after Christ; the Jerusalem Talmud 230 years after Christ; and the Babylonish Talmud 270 later still,† were considered as oral communications from God to Moses on Mount Sinai; yet these works were never attached to the sacred volume.

Mr. Heineken likewise informs us, that the Samaritan Pentateuch was a copy of the Jerusalem Pentateuch.—“And made soon after the Jewish Captivity—which Jerusalem Pentateuch, was most likely copied by Ezra the scribe from old Jewish records.” p. 75. The latter part of this sentence is entirely *gratis dictum*, as not one solitary proof of its truth can be produced. And admitting the former part of this assertion to be correct, it proves nothing in favour of Mr. H.'s proposition. The Jerusalem Pentateuch must have been the copy of

* Buxtorf's *Synagoga Judaica*. p. 59, 61.

those books which were preserved at Jerusalem, up to the period when Ezra was living. At that time Manasseh took his copy, called the Samaritan, and carried it to Samaria; the same being extant to this day. And it is well known that the Samaritans regarded the Pentateuch, as the production of Moses, and as written by inspiration. Nay, so high was the estimation in which these books were held, that they alone were considered by them as canonical.* What credit then, can be given to Mr. H.'s assertion, that these books were then known to be at least of very doubtful authority, when they were allowed, and treated as inspired by the Samaritans; and the Jews who at the same time bore them an inveterate hatred, never even attempted to expose their mistake? Or, was it probable they could at that time, without solid authority, obtain the high degree of credit which has even till now remained unimpaired? Admitting that these books were not the productions of Moses, but a compilation by Ezra, from old Jewish records; Sanballat, Tobiah, and their companions, instead of receiving this volume from the Jews as the work of Moses, would have had the fairest opportunity of reproaching Ezra, Nehemiah, and the whole Jewish nation; the former for their nefarious conduct; and the latter for their extreme credulity. But this, it is evident, was never done;

* Jennings's Jewish Antiq. Vol. 1. p. 458

they rather presumed, that being in possession of a correct copy of the law of Moses, as contained in the Pentateuch, they should be continued under the divine protection, and be entitled to the privileges of true Israelites.

Mr. H. mentions the names of sundry ancient writers—as Hesiod, Sanchoniatho, Manetho, Herodotus, Berosus, Eratosthenes, Diodorus, and Plutarch, as writers who have been adduced as evidences of Moses being the author of the Pentateuch; and adds:—“But it does not appear in fact, that any, either of the earlier, or the later of these writers, have made any allusions, either direct or indirect, to what is commonly called the Pentateuch of Moses.” p. 73. How is this sentence to be understood? Is it the assertion of simple ignorance? Or is it a failure of memory? Or is it with a design to practise upon the unwary reader? I choose to think the first of the three; it may be the second; I will not believe it to be the third. If Mr. Heineken will turn to Josephus, he will find a long quotation from Manetho on this very subject,* and from Berosus, the Chaldean Historian.† It is equally clear that the writings of Cheremon and other historians, were in the hands of Josephus, as well as in the hands of Eusebius, the Ecclesiastical

* Josephus against Apion. Book I. Sections 14, 15, and 16.

† Ut Supra, Sec. 19. And Stillingfleet's *Origines Sacræ*. p. 17. folio Edit. 1702.

Historian, three hundred years afterwards; and from the lengthy quotations they have given us, there can be no reasonable doubt, but they were conversant with those divinely inspired records. The reader who wishes to pursue this subject farther, will find abundant information relative to Sanchoniatho, Manetho, and Berosus, with many others, in Stillingfleet's *Origines Sacræ*; also in Mons. Du Pin. * It may be due to my reader to remark, before I quit this part of my subject, that there is a respectable name on record as denying the genuineness and divine inspiration of the Pentateuch: I refer to the learned Mons. Le Clerc. But I must also in justice add, that afterwards he discovered, and recanted his error, and prefixed to his Commentary on the book of Genesis, a Latin dissertation to prove, that the Pentateuch was written by Moses, and that when he wrote it, he was divinely inspired. The writer also hopes this example may operate upon the mind of Mr. H. to induce him to review more candidly his opinion on the subject.

It is alleged as an objection to the inspiration of the Pentateuch, that the Ptolemaic system of Astronomy is maintained by Moses, which system is palpably wrong. Even if this should be true, Mr. H. has furnished to this objection a suitable reply. Speaking of the language of Christ

* Vide *Biblioth. Eccles. Prelim. Dissert. I.* with the notes appended.

and his apostles, he observes, "The gospel history is a plain and simple record, of plain, but most extraordinary facts; which each writer has described in his own peculiar style and manner." p. 50. Again, "Jesus Christ never pretended to teach men Philosophy, nor entered into political questions, or polemical disputations." p. 51. I forbear to quote the remainder of this paragraph that I may not enlarge this work too much. But it will be perceived that *mutatis mutandis*, these two quotations will form a sufficient apology for Moses, Joshua, or David, in their speaking of the sun going round the earth, and the earth being stationary. These writers spoke of natural phenomena according to the common apprehensions of men, as it was not their province to impart scientific instruction. I have no inclination to doubt Mr. Heineken's veracity, and can give him full credit for possessing a correct knowledge of Philosophy; yet, should he invite his neighbour to contemplate the Sun as it *appears to retire* in the evening, he might say to him, that its *setting* is very beautiful; and in the morning, he might add, that it *arose* under a cloud. Yet his Biographer would render himself contemptible, if from such facts he were gravely to inform the world that Mr. H. was a believer in the Ptolemaic system of Astronomy, and consequently no true Philosopher. Nor would he hesitate to say of a fire nearly extinct, that it had no heat in it, though his correct philosophical knowledge would

in a moment remind him that heat was a sensation in himself, and ~~could~~ not exist in objects inanimate. But who that heard Mr. H. affirm that there was no heat in the fire, merely from that fire being nearly extinct, should go and assert that according to this gentleman's views, inanimate existences were the subjects of sensations?—All have allowed that this answer is sufficient, to meet an objection so trite; except when that objection has been aimed at the sacred writings; and then in the eager struggle to be rid of that volume of inspiration, however weak the objection has been, it has been assumed as unanswerable. Singularly honourable, however, is the character of these books which furnishes no objections to their authenticity and inspiration, but such as are of a nature the most flimsy and vapid. And how wretchedly feeble and sunk must that religious system be, that would reject as uninspired the only history we have of the first existence of the Universe, merely because the writer was unacquainted (as is imagined) with the Copernican system of astronomy!

Mr. H. does not hesitate to admit that the book of Deuteronomy was written by Moses; he also gives it the credit of possessing the same authority with the other historical books of the Old Testament; but supposes, however, that the most that can be said on this subject is, that inspiration was only partial, that there is no direct and positive proof of the whole being written by inspiration. pp. 23. 80.—

“ I have no hesitation, then, in again declaring it to be my firm opinion, that the history of the fall, as it is given in the book of Genesis, is *fabulous* and absurd ; that the presumed very high antiquity of four books of the Pentateuch, viz. Genesis, Exodus, Leviticus, and Numbers, rests on a very doubtful foundation; and that there is no ground whatever, for considering any parts of the Jewish history as dictated by *divine inspiration* !” p. 72. This language is only the echo of Dr. Priestley, Mr. Belsham, and a few others; whose advances towards the regions of infidelity have been bold and daring. All the evidence of the Bible being the word of God, so far as its history is concerned, is entirely set aside. Does not Mr. H. know that many, if not the principal parts of the Old Testament history, consist chiefly of prophecies of the rise and fall of nations, some of which extend beyond the present time ? Or does he attach to the prophecies of Isaiah, Jeremiah, Ezekiel, and Hosea, only so much credit, as to consider them the shrewd conjectures of *rational* men, men of acumen and penetration ? Is he not also aware that intermingled with the historical parts of the Bible, are the most sublime displays of the divine character, such as the most enlightened heathens by all their researches could never discover, and which at this time are wholly unknown, unless where the Bible has been promulgated and received ? These parts, therefore, could not be mere coruscations of light which flashed on the writer’s mind for a moment,

and then left him to pursue his tract with as much precision as circumstances would allow. But our business at present, is with the first four books of the Pentateuch.

It is very observable that our Lord and his Apostles quote these books as of inspired authority. I cannot copy every passage in the New Testament cited from them; but the reader will readily turn to many not adduced in the following list; and will find many direct allusions to the parts of the Pentateuch in question, where there is no quotation formally made—I shall only produce the few following passages:—

GENESIS.

- Chap. ii. 24. Compare with Matt. xix. 4, 5.
 Chap. xii. 1. Acts vii. 3.
 Chap. xii. 3. Gal. iii. 8.
 Chap. xv. 6. James ii. 23.

EXODUS.

- Chap. iii. 6. Compare with Matt. xxii. 32.
 Chap. ix. 16. Rom. ix. 17.
 Chap. xiii. 12. Luke ii. 23.
 Chap. xvi. 18. 2 Cor. viii. 15.

LEVITICUS.

- Chap. xi. 44. Compare with 1 Pet. i. 16.
 Chap. xviii. 5... Rom. x. 5.
 Chap. xx. 9. Matt. xv. 4.
 Chap. xxiv 20. Matt. v. 38.

NUMBERS.

- Chap. xiv. 29, 30. Compare with Heb. iii. 17, 18.
 Chap. xvii. 10... Heb. ix. 4.
 Chap. xx. 10. I Cor. x. 4.
 Chap. xxiii 28, 30... 2 Pet. ii. 16.

These are a specimen, and but a specimen of quotations from the books, whose inspiration is denied by Mr. Heineken. Upon these passages I shall offer a few observations.

It is worthy of remark, that Christ affirmed of one passage he cited, that it was the WORD OF GOD. Matt. xxii. 31. Should it be replied, that he only spoke according to popular opinion; then it is evident that popular opinion in those days was directly opposite to the opinion entertained by Mr. H. But what reason can be assigned consistent with our Lord's veracity, for his calling that the word spoken by God, which is by this author considered as of no authority? Only one; and that is, that Mr. H. is mistaken; for no one but a Socinian or an unbeliever will suppose that the Redeemer of men was in an error. The apostle Paul also reminds us, that Moses was the author of the book of Leviticus; Rom. x. 5. and whose authority we are warranted to rely upon as correct and sufficient. Other instances to be hereafter adduced, and which it is unnecessary here to particularize, will be submitted to the reader's consideration.

Mr. H. certainly is not wanting in confidence, when he assures us that he has,—“No hesitation in declaring it to be his firm opinion, that the history of the Fall, as it is given in the book of Genesis, is *fabulous and absurd*.” p. 72. Had these been the words of David Hume, or Thomas Paine, they would have excited little surprize: but they are the

words of one who deems himself a Christian Minister ! *Credat Judæus Apella !*—The words, *fabulous and absurd*, and *absurd and fabulous*, are so musical when applied to this portion of the Mosaic history, that changes are rung on them, and they are repeated *ad nauseam*. See p.p. 7, 23, 24, and 72. Yet it is very unfortunate for the reputation of this Censor of the divine word, that some one or other of its inspired authors, is constantly meeting him with a severe rebuke. Thus, on that part of the history of the fall of man, which to him is the most obnoxious, the Apostle Paul verifies the account given by Moses :—“ But I fear, lest by any means as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” 2 Cor. xi. 3.—“ And Adam was not deceived ; but the woman being deceived, was in the transgression.” 1 Tim. ii. 14. Mr. H. cashiers whole books of the sacred writings at once, otherwise, I could deal with him ; for, if told how directly the apostle condemns his presumption in pronouncing that *fabulous and absurd*, which that apostle quotes as inspired, he will most probably assert, that such epistle stands on a very doubtful foundation, or that the passages are interpolations, without producing any substantial proof of such an assertion. I may also justly remark, that the passages cited above, are not interpolations, but are admitted by the most learned biblical critics as genuine and authentic : from all which it will clearly

follow, that Mr. H's. censure of this account is *absurd, false, and awfully blasphemous*. I shall not be censured for treating this gentleman's language thus harshly, by any one who reflects that he employs similar terms, to express his disapprobation of what all those, whom we esteem good and holy men, believe to be the word of the living God. To tear what such persons deem the oracles of heaven, and give them to the winds, as *fabulous and absurd*, is an insult offered to the Christian world also, incompatible with the character of a gentleman.

The means employed by Satan for the seduction of our first parents, furnish a sufficient reason for his being denominated the OLD SERPENT, and his being compared to a dragon in the New Testament: and it is remarkable, that where this serpent most effectually injects his poison into the human mind, not only is truth in general unperceived, but in the mist which steals over the mind, he completely conceals his own existence:—"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them." 2 Cor. iv. 4. It is in this state of concealment that he has effected the everlasting ruin of thousands, who at the same time have loved the darkness rather than light. A delusion so awful is a matter of lamentation so much the more serious, as it is fraught with consequences affecting our eternal interests.

The internal evidences of the divine inspiration of the first four books of Moses are as clear as any which support the authority of the other parts of the Old Testament. The history of the flood is verified before the eyes of the Geologist in every quarter of the globe. In examining the various strata of the earth, the correctness of the Mosaic account of that event is clear as demonstration. The building of the Tower of Babel—The origin of the various nations of the world, their names, and the countries in which they settled:—The establishment of the Assyrian empire under Nimrod:—The confusion of languages: The curse attendant upon the posterity of Ham: all furnish collateral evidence of the truth of that ancient record. Nor could we, without such a document, obtain correct information relative to many of the most important events connected with the creation of man, and the early ages of the world.

But the prophecies contained in these books, leave the mind of a candid enquirer, free from every doubt concerning their origin. I have already alluded to the posterity of Ham, and here notice the prophecy of Noah relative to that posterity. No prophecy can be more clear, distinct, and incontrovertible, on the page of the inspired volume. Gen. ix. 24—27. He who shall read the history of the Canaanites, of Sidon, of Tyre, of Carthage, and of the Phœnicians in general:—He who shall consider the state of Egypt, and of nearly the

whole African Continent; and shall recollect, that for many centuries past, from eighty thousand, to one hundred thousand Negroes have been forcibly torn from home, and carried to foreign countries, and sold for slaves; and that at this very day in America, and the different islands of the West Indies, more than eight hundred thousand are placed nearly on the condition of Chattels, to be bought and sold at pleasure, will have little room to doubt whether the prophecy was delivered by inspiration, or is a mere tradition gathered from old Jewish records*. Shall I mention also, the prophecy relative to the posterity of Ishmael? Gen. xvi 11. The descendants of that Son of Abraham were described as a people who should be at war with all their neighbours, and yet should remain invincible. Mr. H. need not be informed, that Alexander the Great, that Pompey, that Ælius Gallus, in the reign of Augustus, that the Roman Emperor, Trajan, that a number of others, the most potent warriors of ancient times the world ever knew, frequently attempted to reduce the posterity of Ishmael to subjection, but were never able to accomplish their purpose. It is also notorious, that the predatory excursions of the untutored Arabs, have provoked irritation so far, as to lead to the most formidable combinations against those roving tribes; but though their hand

* See "Remarks on Lord Bolingbroke's Letters on the study and use of History:"—Hervéy's works. vol. 4. p. 351. 8vo. London 1797.

has been against every man, and every man's hand against them, they have still dwelt in the presence of their brethren*. The history of this remarkable people is drawn with a degree of accuracy, that defies infidelity itself to offer one correction ; and that history was composed at a period, when it was impossible to form even a conjecture what would be the future character of the nation.

It would lead me into detail much beyond my present intention, or the necessity of the case, were I to notice the prophecy given to Abraham, of the oppression, deliverance, and final triumph, of his posterity, as related in the fifteenth chapter of Genesis—and the fulfilment of the prophecy as recorded in Exodus, chapters 1st to the 11th. Or of Jacob's prophecy concerning his descendants, in the forty-ninth chapter of Genesis: with many others equally clear and decisive, in support of this and the following books of the Pentateuch. The reader will find a full, clear, and most unanswerable review of the whole, in the work before referred to, by the learned Bishop of Bristol. I need not inform Mr. H. that the authority of the same books is supported by the miracles their author was called to perform:—by the divine truths which they taught:—by the discoveries they made of the perfections of God:—by the holy laws they contain, sustained

* See "*Newton's Dissertations on the Prophecies.* Vol. I. p. 19—32.

by the sanctions of Jehovah:—by the many types of the coming Messiah they exhibit:—and by their entire harmony with every other part of the sacred volume. I ought not, however, to close these observations, without once more referring to the opinion of the Apostle of the Gentiles. The ninth chapter of his Epistle to the Romans, as well as the fourth and fifth chapters of the same Epistle; the 10th chapter of his 1st Epistle to the Corinthians; the 3d chapter of his Epistle to the Galatian churches; and the whole of his Epistle to the Hebrews, proceed in their reasonings and illustrations on the principle of the divine inspiration of the very books in question: and when he had arrived at old age, and within a step of eternity, he held firmly the same opinion:—“ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, *and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.* 2 Tim. iii. 16, 17. But then, who is Paul? Or who is Apollos? may Mr. Heineken exclaim; these Tent-makers, and illiterate itinerants, must give place to the superior wisdom of the nineteenth century. This is an age of science, of criticism, and of blasphemy. This is an age in which a select few have with the utmost assurance, in the mental darkness in which they have enveloped themselves, asserted that there is no proof that the first four books of the Pentateuch were written by Moses; or, of divine inspiration.

It will not be improper to enquire why Mr. H. should object so strongly to the writings of the Jewish Legislator. The reasons for such a conduct appear very evident. These writings speak a language too plain and decisive on one or two points which are most ungrateful. The apostacy of man from God, his total depravity ; the existence of the devil ; a multitude of types which teach the necessity of a true and proper atonement for sin ; and the character of him who should make that atonement ; are truths so clearly taught as defy all sophistry to evade them. But they can be got rid of, so far as these books are concerned ; but in disposing of them, we must sacrifice much of the inspired volume. The two first chapters of Matthew also speak very explicitly on one or two orthodox points : a clergyman of the character of my opponent, felt galled, and in a visitation Sermon, denounced these chapters. Dr. Priestley also, was not a little anxious to be rid of many passages of the New Testament as interpolations. If the passages to which these gentlemen objected be the word of God, Socinianism is a vile corruption—is a determined attack on the honour and work of the Son of God. Dr. Priestley did not say that Moses wrote a lame account of the creation, because that account was at variance with this or the other system of philosophy :—No, there were other reasons too obvious to be mistaken ; Christianity is provision for the destitute ; the account of the apostacy of man was the preface to the

full announcement of Christianity.—But Dr. P. Mr. B. and Mr. H. are not destitute, but full, increased in goods, and in need of nothing. So were others of whom our Lord speaks in terms sufficiently explicit. Rev. iii. 17.

But will a rejection of such parts of the word of God as will not support our views, answer a valuable purpose another day? A criminal may deny the counts in his indictment, when evidence the most decisive is against him; and Mr. H. may as fearlessly assert without proof as follows: “Now, I maintain without fear of contradiction, that there does not appear to be the shadow of a proof, that Moses was the writer of the book of Genesis; nor of three of the other books of the Pentateuch; the whole of which has been generally ascribed to him: nor even if it could be demonstrated that HE was the writer, would there be any ground for concluding, that he wrote these books by divine inspiration, *of which they bear no marks whatever!*” p. 23. If this unfounded assertion be not sufficiently decisive to shew the author has proceeded *ex cathedra*, perhaps the next oracle which may be delivered from the same imposing authority may be so. But the reader will consider the evidence before him on the subject; and if he have the fear of God before his eyes, his concern will not be small, to observe that such great swelling words of vanity are uttered against the sovereign authority of God. Moses was a prophet; but if he wrote the Pentateuch, yet

it is no proof of these books being inspired ; so asserts Mr. H. Did a prophet then, ever write an uninspired volume which has reached our day ? *These books bear no marks whatever of inspiration.* How self-confident is this author ! Some marks of inspiration have been traced : but however plain, they are illegible to a man who voluntarily closes his eyes. The true light did in former times shine in darkness, and the darkness comprehended it not.

My reader will indulge me with his permission to introduce a passage from a Sermon preached by the celebrated Abbe' Torne', delivered before the French King, in the time of Lent 1764 :—“ The Legislator of the Jews was the author of the Pentateuch ; an immortal work, wherein he paints the marvels of his reign, with the majestic picture of the government and religion which he established ! Who before our MODERN INFIDELS ever ventured to deny this incontestible fact ? Who ever sprang a doubt about this among the Hebrews ? What greater reasons have there ever been, to attribute to Mahammed, his Alkoran, to Plato, his republic, or to Homer, his sublime Poems ? Rather let us say, what work in any age ever appeared more truly to bear the name of its real author ? It is not an ordinary book, which, like many others, may be easily hazarded under a fictitious name. It is a sacred book, which the Jews have always read with a veneration, that remains after seventeen hundred years of exile, calamities and reproach.

In this book the Hebrews included all their science ; it was their civil, political, and sacred code ; their only treasure ; their calendar ; their annals ; the only title of their sovereigns and pontiffs ; the alone rule of polity and worship ; by consequence, it must be formed with their monarchy, and necessarily have the same epoch as their government and religion :—Moses speaks only truth, though Infidels charge him with imposture. But, great God ! What an impostor must he be, who first spoke of the Divinity in a manner so sublime, that no one since, during almost four thousand years, has been able to surpass him ! What an impostor must he be, whose writings breathe only virtue ; whose style equally affecting, simple, and sublime, in spite of the rudeness of those first ages, openly displays an inspiration altogether divine.”*

It was my intention to have made some remarks on the author's treatment of the book of Job ; but his observations appear unworthy of notice, being all composed of unsupported assertions ; which therefore only require a direct denial. The following is a specimen : “ The introduction of Satan (an adversary) and his supposed conference with the supreme Being, is very clearly the mere fancy of the writer, and the machinery of a rich imagi-

* Abbe Torne's Sermons preached on the Lent Sundays, 1764. Vol. III. Robinson's Claude. Vol. I. p. 139. Also Marsh's Authenticity of the five books of Moses considered.—And Du Pin's Bibloth. Prelim. Dissert. Sec. 1. with Notes.

ation, calculated, and probably intended, to give a supernatural character to the poetical representation of simple and natural facts." p. 88 :—" The writer in a very magnificent allegory, represents the supreme Being himself, as *personally appearing* in a whirlwind, and condescending to reason with Job, *who of course*, bows with humble submission, &c. p. 88. Not to notice particularly, the error committed by him in asserting that Jehovah is represented as *personally appearing*, which is untrue; nor the bold assertion, that all this is *allegory*, and the mere machinery of a rich imagination ; it may be asked, if this is the way in which the Bible is to be treated, what part is it that in the issue we are to consider as divine ? Every pretender, every poor witling, will find some difficulty, which his shrivelled mind cannot comprehend ; and then the old cry will be renewed, " Where mystery begins, there religion ends." The word which has originated our hope, our consolation, and the joy of our souls, in the hands of men of this description, is torn and scattered to the four winds of heaven.

There is no possibility of reasoning with this author: otherwise I might remind him that the holy man, concerning whom the book in question was written, is referred to in after ages as one whose advances in piety were to the first degree of eminence. Ezek. xiv. 14. And in the Epistle of James, the narrative of his sufferings and patience are referred to, as furnishing an example

to saints of every age, to suffer affliction with patience; also as exhibiting a fine view of the pity of God, and the tender mercy he exercises towards his people in their trials. But not one word is spoken of *allegory, and mere machinery*. Yet if Mr. H. cannot offer substantial argument to his readers, he can insult them, and where reason fails, abuse is at hand; thus he speaks of the former part of the book in question;—"To consider this in any other light than as an allegory, would be to give up all title to common sense." p. 8. Those who differ from Mr. H. on this subject, will not think him destitute of common sense, nor will they consider him as entirely destitute of something of a different description. But by what licence is a professedly Christian minister to take his Bible in his hand—and exclaim—This is allegory—Mere machinery—Absolutely impossible—False—Absurd—Ridiculous—Scenic representation—According to popular opinion—An interpolation—A corruption of the Greek text, &c. &c. merely, and only because certain parts of that volume cannot, by compulsion, distortion, garbling, or any other method, be made to support his errors. Of a spirit like that manifested by Mr. H. it cannot be improper to say as one of old did to an adversary—"The Lord rebuke thee!"—

So far the reader will find, I trust, that the violent attempt which has been made to tear the *Magna Charta* of all his privileges has proved abortive.

The same spirit which now dictates the rejection of the first four books of the Pentateuch, did in ages past attempt the concealment of the whole Bible from the laity: but we know who has said:—"The word of our God shall stand for ever." Isa. xl. 8. It is true, that the sacred word has been assailed by Infidelity in every form, and by all descriptions of men. The Historian, the Philosopher, the Poet, and the professed Minister in holy things; have all attempted the subversion, in one form or other, of eternal truth. But the glory of revelation has never been eclipsed, not one truth has been erased. This lamp to our feet, this light to our path, this Sun in the firmament, shall shine, and shine with an increasing splendour, till every one walking in its light shall arrive at the regions of everlasting day.



SECTION II.

REFLECTIONS ON THE PERSON OF CHRIST.

THAT it is of importance to have right views of the person of Christ, will, I apprehend, be conceded by all. But if our views be right, they must be scriptural; and if they be scriptural, they will undoubtedly be right. On this subject the discoveries of philosophers are vain; the subject is wholly a matter of revelation, and human reason has elicited nothing correct concerning a Mediator between God and man. If in perusing the Sacred Oracles we are presented with views of the divine character and existence, surpassing all our conceptions, and overwhelming our minds, this can be an offence only to our pride. We have not comprehended our own existence, after all the learned discussions on the subject, much less can we hope fully to comprehend the Divine nature. What are Mr. Heineken's views of the person of Christ, he has left us at no loss to determine:—*Unitarians have, according to the representations of scripture considered Jesus Christ as subjected to the same infirmities, and liable, or exposed*

to the same frailties and errors with themselves. p. 120. It is true, the next words inform us, "That the principles of his mind were never for a moment overpowered." But if error be the offspring of depravity, and if depravity of mind be the source of rebellion and apostacy; then our Lord might at this hour, have ranked with apostates from God, and have been reaping the reward of his own iniquity! But where do the *Scriptures represent Jesus as liable to error*? No such representation is furnished, except by the language of infidelity. Infirmary may be sinless, but voluntary error is not:—To say that Christ was subject to involuntary error would be *gratis dictum*; for proof must be produced. Error, moreover, when defined by some, is a term offered merely as an apology for immorality: and the sins of a fallen world, are referred to, as the errors of mistaken men. Mr. H. is called upon to inform us where, in any sense of the term, *Jesus Christ is represented in scripture as liable to error*. In p. 126, we are informed:—"That the scriptures have left us totally in the dark with regard to the present condition, employment, and attributes of Christ, and therefore it is in vain to speculate upon the subject." This remarkable sentence was written by Mr. Belsham, and is, with another yet more extraordinary, copied and vindicated by Mr. H. in a long note. Peter speaks of Jesus Christ, as "set at the right-hand of God." Acts. ii. 34. And Stephen reminds us, that he "saw him

standing on the right-hand of God." Acts vii. 55, 56. A multitude of other passages, equally explicit, might be adduced. Of his attributes also, we have *some information* :—" And I beheld, and heard the voice of many angels round about the throne, and the living creatures, and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever." Rev. v. 11, 13. After reading the above passage, we surely must know *something of the present condition* of Christ. We are informed likewise, that he is " Head over all things to his church."—" That he has a name which is above every name."—And here we are taught, that adoration is offered to him in conjunction with the Father. Of his *attributes* every thing is said in the text in review, which is descriptive of one " who thought it not robbery to be equal with God ;"—and he who has presented to him the supreme worship which John informs us was offered to the Lamb, must be *the true God and eternal life*. To receive worship as the Lamb who had been slain, or merely because he had been slain, would be only to say in other words

that martyrdom was the way to attain to divinity. To associate the Lamb with him who sits upon the throne, is to assert the equality of these glorious persons. After such representations of Christ, to inform us that we know nothing of his *condition* or attributes, is not to offer the reader information, but an insult. *We know nothing of the employment of Christ*; and yet we are told, "That he feeds, and leads to living fountains of water," the inhabitants of the heavenly world. Rev. vii. 17. And that "He ever lives to make intercession for us"—And is "Our advocate with the Father." Heb. vii. 25. 1 John ii. 1. Surely these are employments of some importance. How Mr. B. or how his Apologist would dare to venture such assertions where the sacred volume was accessible, may justly excite enquiry; and can only be accounted for on the principle of ignorance of the contents of that volume, or a determination to remain in darkness and unbelief.

Mr. Belsham is quoted in the same note, p. 126. as observing farther:—*But it is impossible that Christians of later times, who have had no personal intercourse with Christ, and who have received no personal benefits from him, can love him in the same sense, in which his Apostles and his other companions did !!!*" My reader will not be surprised, when I inform him, that this passage confounded me. I was ready to ask, is it the language of a man, or a fiend! What! Have we no intercourse

with Christ? He himself says, "Where two or three are gathered together in my name, *there am I in the midst of them.*" Matt. xviii. 20. "*Lo! I am with you always*, even unto the end of the world." Matt. xxviii. 20. "*For through him* we both have access by one Spirit unto the Father." Eph. ii, 18. "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place, *call upon the name of Jesus Christ our Lord*, both theirs and ours." 1 Cor. i. 2. But why should I multiply passages to prove that God's people have direct communion with Christ? Why, especially to Mr. Belsham, and his friend who comes forward to support him? These are men who wish not for such communion, who feel not for him the personal affection which the first Christians did. This no one can dispute, who reads the blasphemous paragraph in review. Surely when a man becomes hoary with age, he will be well employed in weeping the tears of humble repentance over this sentence, rather than attempting with unhallowed daring its defence! Can we cherish no personal affection for Jesus Christ? Do we not believe that he has redeemed us unto God by his own blood? Is he not to us the author of eternal salvation? And have we not pardon and peace through him *who is our peace*? But Mr. H. will amuse his readers, I suppose, with the word *personal*. Can we cherish no personal affection then, when we have not seen with our bodily eyes the object of

our regard? If personal affection, be an affection for the person, surely we may. Can the mind have no conception of what is amiable in character, of what is lovely in deportment, of what is benevolent in spirit, of what is compassionate in feeling, or of what demands in us the exercise of holy affections? How then can we exercise holy love to the Deity? Is not the name of Washington dear to the lover of civil and religious liberty? Is not the name of Howard dear to the man of a benevolent heart? Do we not in reading their memoirs feel an affectionate regard to their memories? Yea, we cherish every affection that is ardent, tender, and kind. Could they visit us, how should we hasten to the door to meet them—how should we watch their movements to anticipate their wishes! Has no fire flashed in the eye, no warmth been felt in the soul, whilst revolving their names, whilst reviewing their deeds of glory and of mercy? But in these men our interest is but small: Christ is all, and in all.

It is more than hinted (note p. 126.) That loving Christ, and keeping his commandments, is the same thing. Obedience may be the offspring of love; it may also be the effect of a very different principle. Secular motives, pride, self-love, party zeal, hypocrisy, and avarice, may lead to obedience to some, yea, to all the precepts of Christ; but such obedience is at an infinite distance from love to Christ. A slave may obey under the influence of terror; the presence of an enemy may secure apparent obedi-

ence to his will ; but it is the filial feeling of an affectionate heart which gives a true value to Christian obedience. “ If ye love me, keep my commandments.” John xiv. 15. Could the writer of the detestable paragraph under review, feel happy with even a punctilious regard to his will, whilst he knew that the obedience he received, sprang from motives abhorrent to his own mind? But why should Mr. H. suppose that the Christian world, is bound to obey the commands of a mere man, *as liable to error as himself*; and who has conferred on the subjects of his command *no personal benefit*? Yes, we are informed, *that we have received no personal benefit from Christ!!* I had supposed, that even Socinians thought themselves in a very slight degree, indebted to Christ. He left an example of patience, of benevolence, of innocence; his death was an attestation of the truth of his doctrine; so far a Socinian would go. But *we derive no personal advantage from all this—or from Christ himself!* Is this true, Mr. Belsham? Is it true Mr. H.? well, but we are not Socinians, and have received personal benefits from Christ. Yes, we have “Redemption through his blood, the forgiveness of sins”—we have through him, peace with God—we were quickened by him when dead in trespasses and sins—Our minds were enlightened by the glory of God, as it shone in the face of Jesus Christ; yea, and our souls have been filled with joy, from beholding the light of his countenance.—

And on these accounts we can say, "Whom having not seen we love, and now, though we see him not, yet believing we rejoice with joy unspeakable and full of glory." Our hope of acceptance with God—our escape from the curse due to our sins—our rising to the enjoyment of ineffable, and everlasting bliss—all depend on the perfections, and work of the Son of God. Is he not made to us wisdom, righteousness, sanctification, and redemption? We are passing upwards through this wilderness leaning on our beloved, and as we proceed, his name is to us "As ointment poured forth." By him our spiritual foes are rebuked, and vanquished—by him our fears are removed, and our guilt banished—by him our wants are supplied, for "Of his fulness have all we received, and grace for grace;" and through him all the promises of God are yea, and Amen to the glory of God by us. Have we then received no personal benefits from him? Shall I add to these blessings the mention of his holy example; the doctrines which he taught; and the heaven which he promised? Shall I mention the ordinances he instituted, and the divine worship which he appointed; the precepts he gave, and the rewards which he promised to obedience? And have we received no personal benefits from him? We have heard moreover of the inheritance God has promised; and we have in anticipation passed over that inheritance—The River of the Water of life—The tree in the midst of the Paradise of God

—The Temple of God, in which we shall present our offerings, and express our gratitude—The divine throne we shall be permitted to approach—The God we shall call our everlasting portion—And the restoration of our minds to the divine image, and to a full capacity for the enjoyment of all this blessedness:—All these things we are looking for, only through Jesus Christ. “Other foundation can no man lay than that is laid, which is Christ Jesus”—for “We believe that we shall be saved through the grace of our Lord Jesus Christ.”

I may also justly ask whether a blessing can be relative and not personal? If it be not a benefit received by myself, it must be a benefit received by another; and to the recipient it must be a personal blessing. But a benevolent mind will derive advantage even from the favours conferred upon another. The Syrophenician woman said, “Lord help me,” Matt. xv. 25. but it was for her daughter that mercy was implored. All the good the Saviour has imparted, and is bestowing at present, are to a benevolent mind sources of unspeakable joy, and render his own existence more happy by contemplating the felicity of others. If the doctrines taught by the Son of God, and the salvation he has accomplished, have been the means of chasing darkness from the mind; of raising the soul to God; of imparting liberty to millions of captives; of rescuing them from everlasting misery; and of filling them with ineffable joy: am I to look on all

the felicity exulted in by so many millions, and say with an envious sullenness,—“Thou never gavest me a kid that I might make merry with my friends.” This may be the philosophy of Socinianism, but it is not the philosophy of reason; it is not the spirit of the gospel of Christ. Personal benefits flow to us every moment from Jesus Christ; and must do so, unless he in vengeance withdraw his gospel from the world, or banish us from his presence for doing despite to the spirit of his grace.

But it is time to enquire, what are the views given in the sacred volume of the Son of God? Jesus Christ is undoubtedly considered as a human being in the records of heaven. He was, sin excepted, made in all things like to his brethren. His body and soul were like our own. He ate, he drank, and he slept, as did others; was capable of fatigue from bodily labour, and had human passions also; he wept, and he rejoiced. And hence, many things are said of his human nature, which cannot be true of his divine. That nature was inferior even to the nature of angels; was subject to divine authority—was dependent upon Deity—was necessarily capable of receiving support—of growing in stature, in wisdom, and in favour both with God and with man. This view of his humanity at once sets aside all the quotations adduced by Mr. H. to prove the human nature of Christ, and the consequent inferiority of *that* nature, as this is not at all the point at issue. But it is the

easy besetting sin of the Socinians, to beg the question, by proving that the human nature of Christ was not divine, and that therefore, in no respect was he so. This was Dr. Toulmin's principle in writing his pretended reply to Mr. Fuller; he commented on the "Acts of the Apostles," found there passages which relate to the humanity of Christ, and from thence leaped at once to the conclusion that he was *only* human. Thus also Mr. Wright sat down very gravely to write a pamphlet in which it was to be proved, as clear as the day, that Jesus Christ was a man:—And thus their very humble imitator, Mr. H. from p. 102, to p. 110, has collected a number of Scripture quotations to prove that Christ is inferior to the Father. But where is the ingenuousness of this mode of proceeding, where the honesty and integrity of such conduct? The question is not, is Jesus Christ a man, and in that nature inferior to the Father; but, is he a man only, is he merely a human being? This question I shall attempt to answer as briefly and as explicitly as possible from the sacred writings —

We are assured that it was JEHOVAH who was insulted by the unbelief of the Israelites. *Exod. xiv. 12. and xvii. 2.* In the latter passage, the people were said "to tempt JEHOVAH;" this is a name applied only to the ever blessed God. But a New Testament writer informs us that this very person was Christ:—"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." *1 Cor. x.*

9. See also Num. xxi 5. 6. If the Apostle were not mistaken, Christ existed in the time of Moses; *was the Angel who had the name of God in him*; who gave the people water out of the rock, and bread from heaven; was the deliverer of Israel, and their guide to Canaan: for it was one and the same person who did all these things, and the same person who was tempted by the Jews. Paul informs us, that person was Christ:—Moses says, it was JEHOVAH. In Psalm lxviii. 17. 18. the chariots of God are said to be twenty thousand, even thousands of angels; and then we are informed that JEHOVAH, of whom the Psalmist is speaking, has “ascended on high.” By the Apostle Paul we are taught, that this is a prophecy of the ascension of Christ, and of the gifts he should bestow as the ascended Lord. “But unto every one of us is given grace according the measure of the gift of Christ: wherefore, he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now, that he ascended, what is it but, that he also descended first into the lower parts of the earth.” Eph. iv. 7. 8. It is worth attention to notice the contrast between the descent, and the ascent of the Son of God—His rising from the dead cannot be all that is intended by his “ascending up on high,”—for that ascension was above the heavens—but this stands in direct contrast with his “descending first to the lower parts of the earth”—which if the contrast be just, must intend his coming down from heaven to our world; an idea perfectly at issue with

his having no existence prior to his incarnation : but perfectly accordant with his own language ; “Glorify thou me with thine own self, with the glory *which I had with thee before the world was.*” John xvii. 5. How different the view which the Apostle gives of our obligations to Christ, from those views on which we have been animadverting ! He who arose from the dead was crowned with glory and honour ; he had previously finished his work on the earth ; he went to heaven with the shout of triumph, having spoiled all his enemies ; and from the exalted station he now occupies, pours upon the rebellious the richest blessings of God ! His mediatorial work he had perfected—Sin was removed—The law was magnified—The perfections of God were honoured, and every obstruction in the way of God’s approach to the sinner, and of the sinner’s approach to God, removed. Then began to flow the torrent of blessings, which could no longer be bounded by the land of Israel. A torrent which proceeded to nations near, and urged its way to nations more remote ;—a torrent which has flowed, and, as the waters of the sanctuary will continue to flow, till it has visited every land, and communicated the rich gifts of the ascended Saviour to the whole family of man !

In the forty-fifth Psalm, it is said, “Thy throne, O God ! is for ever and ever, the sceptre of thy kingdom is a right sceptre :”—And in speaking of the dignity of Christ, the apostle Paul assures us, that these words were addressed to the Lord Jesus :—“But unto the Son he saith, Thy throne, O God !

is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Heb. i. 8. Of the meaning of the terms employed in this passage, there can be no reasonable doubt. I am not aware that their application to Christ has ever been questioned. The person worshipped by David, occupies the eternal throne, and stands at the head of a righteous kingdom; that person he adores as the true God; and that person Paul declares is Jesus Christ. Yes, the Saviour sits as a king and as a priest on his throne: his power is absolute and uncontrolled; his influence extends to the hearts and consciences of men: and millions who were dead in trespasses and sins, has he quickened by the exertion of his mighty power. To him in every age of the Christian church, have men come; to him have they presented the offerings of gratitude and praise; whilst their conduct has declared their conviction that "This is the true God and eternal life." In Psalm cii. 24. 27, the writer adores his Creator as ETERNAL and IMMUTABLE; and in Heb. i. 10. 12, this passage is applied to the Son of God, and is a beautiful illustration of that saying "Jesus Christ the same yesterday, to day, and for ever." Heb. xiii. 8. That all these passages as they stand in the Old Testament, describe the Creator of all, is clear to demonstration; and that in the New Testament they are applied to him who is by Mr. H. styled, "The poor and humble man of Nazareth," is equally incontestable. But how, without blasphemy, they

could be applied to Jesus Christ, if he were not the true and living God, remains yet to be told.

The prophet Isaiah has given us one of the most sublime views of Deity, which the mind can contemplate. Isa. vi. 3—10. JEHOVAH appeared in the temple; the seraphim stood near him, and his train filled that temple; his name is celebrated as thrice holy, and the whole earth is said to be full of his glory. The Evangelist John informs us, John xii. 41. that Christ was the personage so glorious, who in this vision appeared to the Prophet, and that the words of the seraphim, and of the prophet, were only descriptive of the Messiah's glory. But how a mere human being should be so distinguished, or how the world should be full of his glory—or finally, how the seraphim could adore him as God Omnipresent who as yet had no existence, Mr. H. does not inform us. By the same prophet we are told what shall be the name of him we are taught to adore:—"Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." Isa. vii. 14. And Matthew, the Evangelist, assures us, that this prophecy applies only to the Son of Mary, as the Son of the Highest. Matt. i. 23. This truth is farther confirmed by the Apostle in his Epistle to Timothy, in which he assures us, "That God was manifested in the flesh." 1 Tim. iii. 16. And the same inspired writer also informs us, that Christ, "Is over all, God blessed for evermore." Rom. ix. 5. I am fully aware of the difficulty which Mr. H. suggests relative to the

former text, and in another place have paid some attention to that difficulty; at present, it may suffice to remark, that θεός (God) is essentially important to make the text the language of either correct grammar, or even common sense. To say that the word Μυστηριον (mystery) should be the nominative to each succeeding member of this sentence, is to make the whole a jargon. A mystery seen of angels, a mystery manifested in the flesh, a mystery received up into glory, is not sober language. To substitute for θεός (God) the pronoun ος (who) would be an equal violation of every law of grammar, as will be noticed in the last chapter of this work. Perhaps Mr. H. is aware, that, according to Dr. Mill, the Colbertine MS. is the only one which has ος (who). As to the correctness of this assertion I can offer no opinion. The Syriac version renders it as does our own. The Cleremont MS. with the vulgate, and some other ancient versions read Ο (which), and this to my own mind, appears more probably by far the true reading than ος, as it introduces no discordancy into the construction of the text so far as syntax is in question: still the nonsense above alluded to would annoy us. “Which mystery was manifested in the flesh &c.” I have been thus explicit that the reader may have the difficulty of the text, before him, and be able to form his own opinion. If the word θεός (God) be the true reading of the original, the text will be harmonious in all its parts, and the sense will be complete. As to the wretched alteration of the text, Rom. ix. 5. in the Socinian

version of the New Testament, the school-boy who should thus abuse the sacred text, would deserve the ferula for his ignorance.

We are furnished also with many names and titles by which the true Messiah was known to Old Testament Saints, and by which also he was honoured after his appearance in this world. Thus in Isa. ix. 6. we read that "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Names and Titles these, which have never been assumed by any creature, but confessedly blasphemers. Nor can these names be melted down to take a new impression. He of whom the prophet speaks, is the "Father of Eternity;" an appellation which will probably remind my reader of another prophecy of the Redeemer equally explicit:—"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; WHOSE GOINGS FORTH HAVE BEEN FROM OF OLD, FROM EVERLASTING." Micah v. 2. How these words can be true when applied to one who had no existence prior to his being born of a woman, it is impossible to divine. Can a description like this, and the passage first quoted (Isa. ix. 6.) be applied to any being who is not truly God, without offering to both, manifest violence? Or, in what qualified sense shall we apply the words, "MIGHTY GOD", to any merely human being? In Isaiah xl. 3. John

the Baptist is the subject of prophecy. He was as harbinger: but to whom? To him who was the God of the Old Testament saints; and he whose appearance was to be the unveiling of the *glory of* JEHOVAH. But we know that he was the forerunner of Christ. The prophet Malachi speaking of the same event, calls the baptist, Elijah, and as a Messenger he was to prepare the way for JEHOVAH. Mal. iii. 1. The whole of these predictions are applied to John the Baptist, and Jesus Christ. Matt. iii. 3. But I must hasten onwards. In Isaiah xlv. 23. it is written:—"Unto me every knee shall bow, and every tongue shall swear. Surely shall one say, IN JEHOVAH HAVE I RIGHTEOUSNESS AND STRENGTH." And in Phil. ii. 10, 11. these words are applied directly to Christ. And in Rom. xiv. 10, 11. the same words are cited as belonging to the same adorable person. In Jeremiah xvii. 10. JEHOVAH claims it as his own peculiar prerogative to search the heart, and to know what is in man. But in the Evangelists, we are informed more than once, that Jesus Christ, "Knew what was in man"—And—"Perceived their thoughts." Mat. ix. 4. John ii. 24, 25. And in the Book of the Revelation, the same illustrious person declares:—"And all the Churches shall know that I am he which searcheth the reins and hearts." Rev. ii. 23. Mr. Heineken needs not be told that in this place the Omniscience of Deity is claimed by him who came to redeem his people. I only adduce one

passage more from the Old Testament at present, though many more present themselves to recollection. “Awake, O sword, against my Shepherd, against the man that is my FELLOW, saith the Lord of Hosts.” Zech. xiii. 7. Perhaps our Author is aware that the Son of God applies these words to himself. Matt. xxvi. 31. He who is styled God’s FELLOW, must be his consociate; the partner of his throne; the participant of his glory; and this strikingly illustrates the language of Paul:—“Let this mind be in you, which was also in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God.” Phil. ii. 5, 6. To be in *the form of a servant*, was to be a servant: or to be a human being:—and to be in *the form of God*, was to be God. Nor did Jesus Christ think it robbery TO BE EQUAL WITH GOD. This is he who sits as “a Priest upon his throne, and who is one in the Covenant of peace.” Zech. vi. 13. and whose name is THE BRANCH, a name repeated afterwards by a latter prophet, and explained and applied to JEHOVAH OUR RIGHTEOUSNESS. Jer. xxiii. 5, 6. If these passages describe not a being truly divine, the Bible surely must speak a language very unintelligible.

Our Lord *claims to himself* many of the perfections of Deity. So in his discourse with Nicodemus, he assures that Jewish Ruler, that he possessed UBIQUITY. “No man hath ascended up to heaven, but he that came down from heaven, EVEN

THE SON MAN WHO IS IN HEAVEN." John iii. 13. The Son of man came down from heaven. When? at what period after his birth of Mary had he first gone to heaven, and then returned?—But who IS NOW IN HEAVEN. At that time he was conversing with Nicodemus; and was also in heaven. So he promised his Disciples that wheresoever they assembled in his name, he would be with them, Mat. xviii. 20. Nay, that he would "be with them alway, even to the end of the world." Matt. xxviii. 20. Is not this the language of him that fills heaven and earth? His people are in a thousand places at the same time; scattered over the face of the globe. But in all places he is with them. By this promise the Redeemer claims to himself the Omnipresence of him who said "In all places where I record my name, I will come unto thee, and I will bless thee." Exod. xx. 24.

We learn also from the lips of the same "Teacher sent from God," that he comprehends the knowledge of God. "No man *knoweth the Son*, but the Father; neither *knoweth any man the Father save the Son*, and he to whom *the Son will reveal him*. Matt. xi. 27. Such knowledge was too high for David, Psal. cxxxix, 6, but was fully within the reach of the Son of God. He had been in the bosom of the Father. Such a person might well invite the weary and heavy laden to come to himself for rest: he knew all the movements of the heart, all its cares and sorrows; its griefs were not hid

from his observation ; and well could he remove all its pains. He had an antidote sovereign and efficacious for every pain. Such power, such knowledge, he must have, unless we should imagine, that he could comprehend Deity, and be ignorant of a creature.

Again :—The power *to forgive sin* belongs only to God. Yet Jesus forgave a sinner, who lay diseased at his feet. And when accused of blasphemy, by those who heard him publish that act of grace ; instead of making an apology for his conduct, as God's messenger only, he stood forward in his own defence, and wrought a miracle in support of his authority to forgive sin. Mark ii. 5. 12. The same act of mercy was performed by him in another case. Luke vii. 48. And it is remarkable that in both instances, he also *perceived the thoughts* of those who stood around him, and who in their hearts were accusing him of blasphemy. Remarkable also is the coincidence between the work of Christ on earth, and that which he now performs. “ Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” Acts v. 31. Further : He assures us that he is the judge of all. “ The Father judgeth no man, but hath committed all judgment unto the Son : that all men should honour the Son, even as they honour the Father.” John v. 22, 23. It is observable that in this declaration of his dignity, the Son claims the

same honour as is presented to the Father: and assures us, moreover, that it is his Father's intention that he should receive such honour. On the text before me, the reader will not be displeased with the following quotation:—"What finite mind could search into past ages, accurately discerning every deed, word, and thought, since the creation, or *recollect* the mighty mass of information furnished by the secret and public actions of the millions, who have lived in the remotest countries in every age of the world, were it communicated to him. What mind short of infinite could even *arrange* all these actions, discriminate their nicest shades of criminality, and pronounce a sentence in which even man's self-love shall not be able to discern any thing unjust throughout eternity? One failure here, one circumstance overlooked, one feeling over-rated, one action mistaken as to its motive, would at once tarnish the glory of the divine character and government, quench the joys of heaven, and fill the universe with mourning throughout eternity."* No truth is more frequently asserted in the New Testament than this, that our Lord is to judge the world. The very secrets of the human heart are all to be examined by him. Rom. ii. 16. 1. Cor. iv. 4, 5. It is not unimportant for a man to enquire how he will look that judge in the face whose Deity it has been the labour of his soul to explode.

* Dr. Marshman on the Deity and Atonement of Christ. page. 29.

Our Lord refused to worship a creature, because God only could claim the honour of receiving such worship. Matt. iv. 10. Yet he never rebuked any one for presenting that worship to himself. “Then came she and **WORSHIPPED HIM**, saying, Lord, help me.” Matt. xv. 25.—“Dost thou believe on the Son of God? He answered, and said, who is he, Lord, that I might believe on him? And Jesus said unto him, thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. **AND HE WORSHIPPED HIM.**” John ix. 35, 38. When an angel revealed to John the will of his Lord, that Apostle fell down at his feet to worship him, but he was rebuked for the attempt. Peter and Paul, refused with the strongest marks of disapprobation the same homage, from the principle that worship was to be paid only to the Divine Being. Acts x. 25, 26. Acts xiv. 14, 15. Rev. xix. 10. But our Lord never hinted that it was an act of impiety to offer divine homage to himself. On one occasion when the Jews affirmed that he made himself **EQUAL WITH GOD**. John v. 18, and 10, 33—rather than acknowledge that he had conveyed an improper idea, or that they had mistook his meaning, he proceeded to support his claim to divinity; and assured them that before Abraham was, he existed; and when they attempted to stone him, he withdrew himself privately, and left them with an unqualified belief that he had claimed the honours

of Deity. And when the Chief Priests supposed that he asserted his own honours as divine, and on that ground accused him of blasphemy, he never attempted to qualify his expressions, or correct their mistake. Mark xiv. 62, 64. How all this consisted with humility, or a jealous regard for the honour of the true God, we must request Mr. H. to furnish information.

We are informed that JESUS CHRIST IS THE CREATOR OF ALL THINGS. In looking around we are delighted with the most beautiful and richly diversified scenery ; with every variety of sublime and pleasing prospects. Objects vast and gloriously sublime constantly invite our attention : the immense ocean ; the boundless sky ; and especially the two great luminaries of heaven : all which proclaim the Omnipotence of their FIRST CAUSE. Also the sustentation and government of the innumerable beings who hourly draw upon the resources of their Creator for supplies : the varied and almost infinite stores of provision requisite for their necessities, all declare the fulness and benevolence of the Lord of all. Equally discriminating, just, and wise, are all the arrangements by which the Universe, and its various inhabitants are kept in order, and under entire management. Perhaps if the truth could be known, scarcely an individual since time began, has been in reality an Atheist. That God is the mighty Maker, Supporter, and Governor of this creation of wonders, admits not of dis-

pute. But the Creation of all things is unequivocally ascribed to Christ:—ALL THINGS WERE MADE BY HIM, AND WITHOUT HIM WAS NOT ANY THING MADE THAT WAS MADE. John i. 3. For by him were all things created that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers, ALL THINGS WERE CREATED BY HIM AND FOR HIM; AND HE IS BEFORE ALL THINGS, AND BY HIM ALL THINGS CONSIST. Col. i. 16. 17. Heb. i. 10. What language different to the above should the Apostle and Evangelist have used had they intended to refute modern Socinianism? Christ is BEFORE ALL THINGS—CREATED ALL THINGS—UPHOLDS ALL THINGS BY THE WORD OF HIS POWER. Not only are all things said to be made BY Jesus Christ; but FOR him also. Which must be understood as meaning, that his Sovereign will was the supreme law, and his own glory the end of the creation. The will of God alone, is the supreme law, for that will is necessarily and infinitely correct: and the glory of such a Being is the most important of all objects, necessarily embracing the best interests of the Universe. But in these views all things were created FOR Christ.

The support of all things, demands the exercise of Almighty power, divine wisdom, and benevolence; and that support is afforded by the Son of God. My readers perhaps, have anticipated me in remarking the beauty of the word *συνέστηκε*

rendered “consist”—“standing together.” The whole machinery of nature, amazing and complicated as it is, proceeds in entire regularity under the direction of the Son of God. This glorious person is also said to have existed BEFORE ALL THINGS. Correspondent with this assertion is the language of his own prayer—“That he might have the glory which he had with the Father BEFORE the WORLD WAS.” John xvii. 5. Also his own declaration after his triumphal ascent to glory, “I AM ALPHA AND OMEGA, THE FIRST AND THE LAST.” Rev. i. 10, 11. The reader will be reminded by expressions of this description, of one who said, “Thus saith JEHOVAH, KING OF ISRAEL, AND HIS REDEEMER, JEHOVAH OF HOSTS, I AM THE FIRST, AND I AM THE LAST, AND BESIDE ME THERE IS NO GOD. Isa. xlv. 6. and Isa. xlviii. 12. “Hearken unto me, O Jacob, and Israel, my called; I AM HE: I AM THE FIRST, I ALSO AM THE LAST. It surely must have been the same person who spoke to Isaiah, and who appeared to the Evangelist in Patmos, otherwise he who addressed the beloved disciple must have assumed honours peculiar to Deity. I am not much acquainted with the powers and honours conferred on an ambassador; but I could not suppose, that however ample those powers and honours, such a person could not say to a foreign Court, I am King George the Fourth, without being recalled at once, to answer a charge of high treason. Remarkable is the

declaration of the most High God, "I am JEHOVAH; that is my name: and my glory will I not give to another, neither my praise to graven images." Isa. xlii. 8. But in the book of the Revelations, one of the parts of the sacred volume which Mr. H. professes to admire, a speaker steps forward who is the true God, or a very awful character: that speaker is Jesus Christ. Nor does it appear, however solicitous the inspired writers might be to support the claims of the Divine character, how they can be acquitted of the charge of using language, not only unintelligible, but even grossly profane, if the Messiah be only a man like ourselves; every one must be aware, that the terms Alpha, and Omega, the First and the Last, describe existence without commencement; and necessarily underived and independent: conveying at the same time in the most forcible terms the idea of immutability. Were all creatures blotted out of existence, Jesus Christ could not suffer in his essential glories—Before they had that existence, he was the All-sufficient God, and needed not their presence.

How delightful to remember that he who appeared in this world, Emmanuel, God with us, did from eternity exist; that his all-comprehensive mind did from eternity embrace all the information which future ages could furnish, and that his own divine mind was employed in contemplating our recovery from ruin, our restoration to imperishable felicity. Immediately on the fall of our first pa-

rents, the counsels of his heart were revealed, and the Holy Book furnishes a history of the reign of his mercy through all the ages of time, to the consummation of all things.

I forbear to say more on this part of my subject ; but to offer so much to the consideration of the reader in support of the Deity of Christ, was called for by Mr. H.'s reflections on the character of that illustrious personage. This Author gives freedom of expression to the most violent feelings, when he apprehends his own reputation is endangered by his opponent ; his language is that of warm irritation, contempt, and indignation. Thus he speaks :—*“On this point the language of Boanerges is so foul, and his insinuations are so base, that I shall stand upon no kind of ceremony here, but treat both him and his audacious assertions with the contempt and indignation which they deserve !! Such is the language of this audacious calumniator !!”* p. 94, 95. If I conjecture aright who Mr. H. means by Boanerges, I can assure him that contempt and abuse from such a writer is only like Priam's dart—

———*“telumque imbellè sine ictu
Conjecit.”*—

Boanerges has escaped without even a wound. But why, my good Sir, all this pious rage, and glorious bluster ? A worm has touched a worm, a potsherd of the earth has smitten another potsherd of the earth ! In a little time it will be seen that it

was possible to feel very indignant at a *supposed* personal affront, and at the same time sit down and coolly disrobe our Creator ! I would by no means offer the slightest apology for rudeness, and yet, Sir, I am surprised at your extreme sensibility when self is concerned ; and equally am I shocked at your entire indifference when speculating on the character of Jesus Christ ; and even the principles of action by which you suppose his holy mind was governed, are examined with unholy daring. “ *Jesus Christ was tempted, say you, or tried by the suggestions of an ambition, which was natural to the human bosom.* p. 94. This remark is a reference to your Sermon, in which you observe :— “ We may clearly infer from the account which is given, that he (Jesus) had retreated to an uninhabited part of the country, where like John the Baptist *he subsisted on the wild fruits of the earth,* and passed his time in meditating on his exalted plans, and preparing his mind for the exercise of his future ministry ; that while here the revelations of divine truth were copiously suggested to his own mind, but that these were at the same time *accompanied by the suggestions of an ambition which was natural to the human heart.* Under the influence of these, and conscious of the supernatural gifts with which he was endowed, *he was tempted to make an ostentatious display of his miraculous powers, and to employ them for the purposes of self-interest and aggrandizement ;* but these suggestions were only

momentary, and no sooner excited than repelled by the pure principles of his pious mind.”— * * *

“ He might have been rewarded with the glory of the kingdoms of this earth, by paying homage to the principles of worldly pride and ambition ; yet he could not have been the Captain of Salvation, who was to be made perfect through sufferings. But although he thus had it in his own power to have become rich, yet for our sakes he became poor, that we through his poverty might be rich ; and thus did he deny himself, and become of no reputation, and take upon himself the form of a servant.” p. 9. I have great need to crave my reader’s indulgence for obtruding upon his notice a paragraph so fraught with impiety. Mr. H. informs us that Christ *subsisted on the wild fruits of the earth* : A sacred writer says, “ *And in those days he did eat nothing.* Luke iv. 2. Matthew informs us that *he fasted forty days and nights.* Matt. iv. 2. But it is very common for this writer to be at issue with the inspired records. We are informed by the Evangelists that Christ was *tempted of the Devil.* Matt. iv. 1. Mark i. 13, Luke iv. 2. Mr. H. tells us that he was tempted by *ambition.* Ambition then is the Devil, or this author is again at war with the sacred text. This writer assures us, moreover, that it was refusing the suggestions of ambition which constituted the self-denial which Christ exercised : from which it may seem that it was self-denial in the Redeemer not to

do what was improper. Moreover, the Messiah was to be the Captain of our Salvation; but had he chosen to destroy the commission he had received as the SENT of God, and paid homage to the principles of worldly pride and ambition, he would have gained a world! Nay, his ambition even tempted Christ to make the very powers which God had imparted subservient, by an ostentatious display of them, to the aggrandizement of his person and the acquisition of wealth!!!

St. Paul informs us, that by denying himself, our Lord took upon himself the form of a servant: but how should he *take upon himself* the form of a servant, who from the dawn of his existence was a servant only? We are informed that our Lord *was rich*, and for our sakes *became poor*: but according to Mr. H. he never was rich, and *could only have been made rich by paying homage to the principles of worldly pride and ambition*. Thus a man who never had five pounds since he was born, *becomes poor* by not defrauding his neighbour; or he *becomes poor* by refusing to be a parasite! This may be Socinian logic, but alas! it is not common sense! Mr. H. quotes the words of the Apostle Paul as correct:—*He became poor, that we through his poverty might be rich*. But to be made rich by another, is to receive a *personal benefit*: and we are informed that we receive *no personal benefit* from Christ. p. 126. Perhaps to enrich Mr. Belsham, or his apologist, Mr. Heine-

ken, would not be to confer on either a personal benefit.

Christ was *tempted to pay homage to the principles of worldly pride and ambition*:—Who tempted him then? The Devil? No; for according to Mr. H. there is no such being. Ambition tempted him to pay homage to ambition. But who is this Ambition that tempts the Son of God to pay homage to Ambition? It must have been his own heart that tempted him. But to pay homage to the principles of worldly pride and ambition, is the *ne plus ultra* of depravity. Did a heart which was perfectly free from moral impurity tempt him, who was “Holy, harmless, and undefiled, and separate from sinners,” to pay homage to depravity in the abstract! *Inherent depravity*, is with this author *an absurd paradox*. Then a heart without depravity must tempt to actions of a character the most depraved! This has all the weight of an *Aristotelian Syllogism*! p.57. CHRIST HAD IT IN HIS POWER *to have become, &c.* but all acts where the will is not concerned are null and void—Moral power is the will engaging in any act; without the will, our power may be the power of a falling rock, but its exertions incur not blame, merit not applause. If Christ had a moral power to become rich by paying homage to the principles of worldly pride and ambition, then his will was already in the service of depravity. But surely even Mr. H. will not allow this to be true of the Son of God. But here I may add also, that it becomes


me to be cautious, for we have yet to learn what he will not allow in favour of Socinianism.

Such, and so overwhelming are the demonstrations of this writer ! Perhaps his propositions in his next productions will be marked according to his own manner, *et secundum artem*, with the appropriate finish Q. E. D. p. 131. Before I close these remarks, I may be permitted to ask Mr. H. one question—a question asked by the Creator of all : “Dost thou well to be angry ?” After the Son of God has been thus mal-treated by this writer, he may surely allow himself to be touched by Mr. Carlisle’s *bodkin*, without wincing so peevishly !—



SECTION III.

ON THE PERSONALITY AND DEITY OF THE HOLY SPIRIT.



A DEPARTURE from one truth of Divine Revelation, very frequently prepares the mind for further advances in error. In no case is this more apparent than in the work before us. The great effort of Mr. H. is directed towards demolition. It is assumed, that there is no Devil; that Jesus Christ is not God; that the Holy Ghost means only good dispositions, or good influences exerted on the mind; that the historical parts of the Scriptures are not inspired; that Christ made no atonement for sin; and that eternal punishment has no existence. Strange, and surpassing strange, that a system so entirely at war with all the peculiar doctrines of the Bible should be called Christianity! And that the ministers of such a creed should assume the name of Christian ministers! My present business will be to review, and compare with the sacred Scriptures, Mr. Heineken's views of the person and character of the Holy Spirit. He writes as follows:—"The word SPIRIT is, in innumerable instances, used

figuratively, in order to express qualities of the mind, dispositions of the heart, and various operations of Divine power on the human understanding. Persons are said to be born of the Spirit. The Spirit is said to be poured out upon them ; and to speak in them." p. 93. " To have the Spirit of truth, is only in other words to be endowed with very elevated degrees of religious knowledge, truth, and holiness ; and to be filled with the Spirit, and to have the Spirit without measure, is to be possessed of piety, devotion, and zeal, in an unlimited degree." p. 59. Of Jesus Christ it is affirmed that, " God giveth not the Spirit by measure unto him." John iii. 34. But if Mr. H. be correct, Jesus Christ was a mere man, his powers were therefore, necessarily limited: how then, had he divine influence in an unlimited degree? Can what is finite comprehend what is unlimited? I do not stay to notice the unhappy association of *unlimited* with the word *degree*, which signifies something limited, and is certainly at war with the term in conjunction with it.

That the words Holy Spirit, are put for the powers and gifts of that divine agent, none will deny: but surely no one can justly conclude from hence that such a divine Being has no existence. We read of an ancient patriarch swearing *by the fear of his Father Isaac*, Gen. xxxi. 53, but it would be horrid impiety to infer from that circumstance, that the term God signifies no more than

a solemn feeling. I am not aware that we should put the adjunct for the subject, if the subject had no existence. A writer, whose works may be known to our author, remarks:—"We denote a collection, or volume of writings, by the name of the PLATO, than which nothing is more common; but who would have thought of doing this, if no such person had ever existed, to whom by this appellation we impute them? And for what reason can we imagine those miraculous powers with which the Apostles, and others amongst the first proselytes to Christianity were endowed, to have been signified by the terms HOLY SPIRIT, if not in reference to the agency of a BEING or PERSON so denominated in the communication and bestowment of them? So that this kind of phraseology, far from militating against the PERSONALITY of the SPIRIT, does indeed afford no slight or inconsiderable proof of it."*

In direct proof of the existence of the HOLY SPIRIT, I would ask the reader's candid attention to the following considerations. We are informed that immediately after the baptism of Christ, *he saw the SPIRIT of GOD descending like a dove, and lighting upon him.* Matt. iii. 16. Whatever be meant by the SPIRIT OF GOD, surely a good disposition can hardly be intended. Was a disposition wrapped in a bodily appearance, and could that dis-

* The Economy of the Gospel, Book III. p. 336. By the Rev. Mr. Bulkley,

position exist in a state separate from mind, so as to descend like a dove? A voice from heaven distinct from Christ, and the Holy Spirit, was heard at the the same time announcing to the world divine delight in the Redeemer of men. What that was which is distinctly called THE SPIRIT OF GOD we have yet to learn, if it were not a sacred person.

We are exhorted not to grieve the Holy Spirit :—
“And grieve not the HOLY SPIRIT OF GOD, whereby ye are sealed unto the day of redemption.” Eph. iv. 30. A good disposition, or influence on the mind, can scarcely be said with accuracy, to be grieved; the person in whom such a disposition resides, or on whom such influence rests, may be grieved. And surely we are not “sealed to the day of redemption,” by a good disposition! To be grieved must convey an idea of injury intended, or actually received; with a state of mind capable of appreciating the nature and extent of the injury; and an ability properly to resent it. So we read of God being *grieved*, and punishing. Psal. xcv. 10. 11. And Stephen when addressing the Jews, applies the very circumstances mentioned in this Psalm to the treatment received by the Holy Spirit. “Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost, *as your fathers did*, so do ye.” Acts vii. 51. The God insulted by the Israelites in the wilderness is the Holy Spirit: and it is clearly one and the same person meant by David, and by Stephen. Nor have we any idea how if

a good disposition, or any operation of divine power, could swear that the unbelieving Jews should not enter into his rest.

So heinous is the offence of grieving the Holy Spirit, that one peculiar sin against him is, in the New Testament, declared unpardonable. “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him. But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” Matt. xii. 31, 32. If this passage mean, by the words Holy Ghost, any single attribute of Deity; any single disposition, or any divine influence only, the state of mankind is absolutely hopeless. Another world opens upon us invested with a character the most alarming and overwhelming. The whole human race must, in that case, remain under the frown of God for ever. Who has not spoken a word against divine goodness? Many have insulted that goodness, and even denied the very Godhead of him whose incarnation was the richest display of that goodness! And yet through infinite mercy such have been converted from the wickedness of their hearts, and have obtained the forgiveness of sins according to the riches of infinite grace. But he who sins against the Holy Ghost, in the sense this text

intends, is left without mercy. Such is the language of Christ, and with that language Mr. H. has as much concern as myself. One thought is suggested by Christ, which deserves a moment's reflection:—"Shall not be forgiven, neither in this world, neither in that which is to come." Then such persons will be forever miserable in a future state, unless a man can be happy in the world to come without divine forgiveness. There must be a future state of everlasting punishment, (or this fearful commination is without meaning): and the most awful punishment of that state is awarded to him who shall blaspheme against the Holy Ghost!—But if Mr. H. is to be credited, we have no endless punishment to fear in another world; for sin cannot merit eternal ruin. Still we cannot but think, and must be allowed to believe, that Jesus Christ is to be trusted in preference to this Author.

The *Holy Spirit* is described as the person who imparts comfort and light to the human mind. "I will pray the Father and he shall give you another COMFORTER, that he may abide with you for ever; even the Spirit of truth. But the COMFORTER, which is the HOLY GHOST, whom the Father will send in my name, *he shall teach you all things, and bring all things unto your remembrance, whatsoever I have said unto you.*" John xiv. 16, 17, 26. But how a good disposition teaches all things, and brings all things to remembrance, it does not clearly appear. If the works of teaching, reviving

past recollections, and imparting divine consolations to the mind, be not the acts of an intelligent Agent, it is impossible to describe the operations of such a Being. A teacher, a comforter, a sanctifier, are not names attributable to a disposition, or influence, but to him who is emphatically denominated the HOLY SPIRIT. It must appear to every unbiassed mind on the first view, that our Lord was not describing a quality, but a person; and if this obvious meaning be wrong, the text furnishes not one corrective of the error into which the sound of the words, and the apparent sense betrays us. This is so clearly the case in other instances also, that the most strained and far-fetched meanings have been imposed on passages the most simple, merely to bend an unwilling text to support what it was never designed to maintain. There is an entire harmony in the sacred writings. The Apostle Paul gloried in tribulations, and amidst privations, exulted in hope, because, “The love of Christ was shed abroad in his heart by the Holy Spirit!” Rom. v. 3, 5. And the same Apostle prays that, “The Lord,” would direct the hearts of the Thessalonians *into the love of God*, and into the patient waiting for Christ.” 2 Thess. iii. 5. It will be observed that in this text we are taught that our comfort arises from the love of God—that the Holy Spirit leads the mind to just apprehensions of that love—and that this Holy Spirit is properly THE LORD, or a divine person. Nor

can it be denied that the text expressly mentions Lord—God—and Christ, in a distinct capacity; and in a way that implies the personality of each. And if one of these names means no more than a disposition, or influence, it would be difficult to assign any just reason why each of the other names may not mean the same thing. Perhaps the reader will by the text last adduced be reminded of the words of the Messiah when speaking by Isaiah the prophet:—"The Spirit of the Lord God is upon me." Isa. lxi. 1. Whatever system we may choose to adopt, if we do not reject the Bible itself, we must acknowledge an appearance, at least, of three persons in this text—ME—THE SPIRIT—THE LORD GOD. These words it will be remembered were cited by Jesus Christ as a prophecy of himself. Luke iv. 18, 21. There is a very serious difficulty in reasoning from texts like these with a person who denies the existence and Deity of the Holy Spirit. The difficulty is not unlike that which you would feel in reasoning with a person who should look on the sun when shining in all its splendour, and who at the same time should boldly assert, that that luminary never had an existence.

Farther, we have no knowledge to what extent influence may be exerted over the mind of a human being by a created supernatural agent: but it would truly seem, that to lead the human mind into the full enjoyment of divine love—that mind must have removed from it, in the first instance, its painful ap-

prehensions, guilty fears, and awful forebodings of divine displeasure. Divine love must in some way be imparted, so as to leave lively and animated perceptions of its nature, extent, and freeness; and an impression of divine truth be made upon the heart. All this must be God's work; as he alone can subdue the heart, and lead the mind to himself: but he who does all this is called **THE HOLY GHOST**. It is remarkable also that our Lord in speaking of the Holy Spirit uses the pronoun *ἐκεῖνος* **HE** *shall teach you all things: HE shall testify of me: HE shall reprove the world of sin: HE shall lead you into all truth: HE shall glorify me:—* John xiv. 26.—xv. 26.—xvi. 8, 13, 14. Such language seems to convey the idea of the personality of the Holy Spirit, in a manner sufficiently explicit. We are informed that the conversion of the Heathen was effected by the power of the same Divine Being. 2 Thess. i. 5. The word of God came in the power of the Holy Ghost:—he opened the eyes of the blind, he subdued the rebellious will; he dispelled the darkness which brooded over the soul; he led them by a way which they knew not, implanting faith, and love, and every holy principle, in the heart. Thus the Saviour when addressing Nicodemus reminds him, that if a man be not born of water *and of the Spirit*, he cannot enter into the kingdom of God. John iii. 5. And the Apostle Paul assures Titus, that he and others “were saved by the washing of re-

generation, and the renewing of the Holy Ghost." Titus iii. 5. It is from this very personage also that the present dispensation is denominated, "The ministration of the Spirit." 2 Cor. iii. 8. So, immediately after Christ had ascended on high, the Holy Spirit was poured down in a manner the most miraculous, and for the accomplishment of purposes the most glorious. The dispirited and abashed disciples, who had abandoned their Lord at the very sight of danger, now became intrepid, heroic, and fearless; they feared neither men nor devils; they loved not their lives even unto death; they spake with tongues as the Spirit gave them utterance; their sound went through all the earth, and their words to the ends of the world. That moment when this Spirit was poured forth, was also distinguished as the moment of the Saviour's most exalted triumph over his enemies. The very men who seven weeks before had said "Away with him! Crucify him! His blood be upon us and on our children!!" now became obedient to the faith, and embraced the Son of God! Surely this was not effected by A DISPOSITION, but by the finger of God. Mr. H. conjectures that the promise of the Holy Spirit, John xiv. 16, 17, 26, had reference to the communications made to John in the Island of Patmos! p. 59. Now it is most obvious, that if our Lord intended this only, he promised to his disciples what they never received; for there is reason to believe

that every one of them save John, had left this world before that revelation was given : yet it is most clear, that he gave the promise to all, whilst, according to this representation, its accomplishment is confined to one. But the conjecture is a reverie so wild, that if this author ever look it again in the face, he will abandon it as a child of nature.

We are directed to offer supreme worship to the Holy Spirit. So the risen Saviour unites his own name, and the name of the Holy Spirit, with that of the Father's in the administration of Baptism. What the word NAME can mean in this connexion, if not *by the authority of the Father, the Son, and the Holy Ghost*, it is impossible to apprehend. But if Jesus Christ be a mere creature only ; and if the Holy Spirit mean influence only, or a good disposition ; how do we hear the Redeemer, say “ Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Matt. xxviii. 19. To associate the name of a mere creature, and a non-entity, with the name of the supreme God, in an act of divine worship, would be so far from piety, that it would be its grossest outrage ; so far from the language of authorized truth, that it would be bold presumption, daring blasphemy ! Perhaps Mr. H. may affirm, that to administer the ordinance of Christian baptism is not an act of supreme worship ; in that case he would so far clear his ground of difficulties.

But if it be, then the Holy Spirit and the Son of God are as much worshipped in our attending to this duty, as is the Father. Nor can all the sophistry in the world get rid of the proof this passage furnishes, that each person in the text is properly and truly divine.—When Peter was addressing himself to Ananias, he informed that unhappy man that he had “lied to the Holy Ghost;”—and then adds, “Thou hast not lied unto men, but unto God!” Acts v. 3, 4. But how! Could he not lie to a good disposition, or to influence? No, Peter, affirms it was not so; he lied unto the Holy Ghost—he lied unto God. So we read that the same Holy Spirit had the direction of the apostles and of their labours—“The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them.” Acts xiii. 2. In consonance with which, when Paul and his fellow labourers would have gone into Bithynia, the SPIRIT suffered them not. Acts xvi. 7. And in the 10 verse of the same chapter, that same Spirit is called THE LORD who called them to preach in Macedonia. Also at Tyre, Paul found disciples who said THROUGH THE SPIRIT that he should not go up to Jerusalem. Acts xxi. 4. And in our acts of solemn worship of prayer and praise we are informed, that by this Holy Spirit we have access through Christ unto the Father: “For through him we both have access by one Spirit unto the Father.” Eph. ii. 18. In which passage it is most observable that the Father

the Spirit, and Christ, are all brought distinctly forward, and all as the one object of worship at the same time. I may add also, that when the Apostle prays for the Corinthian Church, he uses the following remarkable words:—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. xiii. 14. But how are we to have communion with an abstract quality of the mind? And how, if the Holy Spirit mean only a quality or influence, is ubiquity ascribed to it? For saints in every place have an interest in this prayer as a common blessing. Nor is it possible to disprove the Deity of the Son and the Holy Ghost in this text, without disproving at the same time the Godhead of the Father.

The Sacred Scriptures were given us by the inspiration of the Holy Spirit. "This scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake concerning Judas." Acts i. 16. This Holy Being, whom Mr. H. would resolve into a mere quality, is declared to possess foreknowledge, and to have communicated to David the sin and the ruin of Judas. We are also informed, that the prophecy of Israel's infidelity and blindness of mind was imparted to Isaiah by the same Being:—"Well spake the Holy Ghost by Esaias the Prophe unto our fathers, saying, Go unto this people, &c." Acts xxviii. 25, 26. And *all Scripture* is said to be given *by inspiration of God*. 2 Tim. iii. 16.

Yet we are informed that, “Holy men of God spake as they were moved by the Holy Ghost.” 2 Pet. i. 21. Comparing which passages together, we have the clearest proof that the Holy Spirit is the ever blessed God. It was JEHOVAH, the Lord God, whom Israel tempted in the wilderness:—in 1 Cor. x. 9, it is said to be Christ:—and in Heb. iii. 7, 9, it is affirmed to be the Holy Spirit:—Which all brought together, and compared with the 95th Psalm, plainly prove that the Father, the Son, and the Holy Spirit, were insulted, tempted, and provoked, by that rebellious people. And we are told moreover, that this divine Spirit is in all space, and fills immensity:—“Whither shall I go from thy Spirit, and whither shall I flee from thy presence?” Psal. cxxxix. 7. But surely it would be madness to speak of fleeing from the presence of a disposition, or influence, separate from an intelligent being. The glorious personage concerning whom David spoke, was possessed of all understanding, and knew the heart of the Psalmist—He had formed him in his first conception; and to him he prayed to “Search him and try him.” All which is absurd and monstrous, if Mr. H.’s view of the subject be correct; for the God he is worshipping is the Holy Spirit.

The Holy Spirit is described in the sacred volume as *sent, coming, testifying, receiving, shewing, teaching, hearing, and speaking*:—all of which must imply PERSONAL AGENCY:—He is also des-

cribed as being *grieved*—as *worshipped*—as *filling immensity*—as *God*—as the *author of the sacred records*—as he *who dictates our prayers*—and by *whose assistance we make known our requests unto God*—who *imparts to us consolation*—and against whom some have so sinned as *not to be forgiven in this world nor in the world to come*. I have, while perusing the sacred oracles to ascertain the truth on this vital subject, often been tempted to ask, if this Being is not the true God, why do I search the Bible for evidence on any subject whatever? What language can describe an intelligent Agent if this do not? And if this language exhibit not the God of the whole earth to view, what terms can describe that Holy Being? I would also remark, that the reader is not to imagine that he has here all the direct proof which the Bible furnishes on this subject. By no means: many passages are necessarily omitted to prevent prolixity. The application of truth to the hearts of men—and their sanctification under its influence depend on the existence of the Holy Spirit, and fully support the doctrine in question.

It may seem not a little surprising, that whilst the Scriptures, in numberless instances, speak of the dignity of Christ as Divine, and of the glory of the Holy Spirit, the most strenuous efforts are made, on the part of Socinians, to dilute these passages, and make them, if possible, speak a language less

honourable, and display a character less illustrious. Whence can this feeling originate? Is it in a more ardent concern than is felt by others for the glory of one only and supreme Deity? This can scarcely be admitted; for we believe in the Unity of the Godhead, that there is only one true and living God, as firmly as the Socinians; and if Trinitarians may be judged by their exertions for the salvation of men at home and abroad:—by the sacrifice of property and of life in the cause of Christ:—by their reverence for the Holy Book:—connected with their other traits of character, they may be supposed, at least, not to be indifferent to the claims of Deity. Other principles will solve this difficult question. When sin is regarded as a mere frailty, an excusable infirmity, an error of judgment, its guilt will not require an atonement; if the punishment which sin requires be but temporary, a Divine Saviour is not required; if there be no Devil, there is no powerful adversary to demand the presence of the Captain of salvation to overcome him; if there be no inherent depravity—we need not sanctification—or regeneration—or illumination of mind—and the Holy Spirit is not necessary. And finally:—if human nature be as dignified as the creed of a Socinian implies, a man's own righteousness is amply sufficient in which to appear before God, and the pride of such a being could scarcely be supposed to allow him to seek mercy as a ruined, hell-deserving sinner. “The whole need not a

physician, but they who are sick." In our Lord's day, "The common people heard him gladly," but the Pharisees needed not his help, and spurned his interference. But what, if this class of men should be deceiving themselves, and be only feeding on ashes, whilst they hold a lie in their right hand? Surely in such a case they must be down in everlasting sorrow!



SECTION IV.

ON THE ATONEMENT OF CHRIST—AND UNPURCHASED MERCY.

MR. Heineken has said so little on the Atonement of Christ, and that little so irrelevant to the subject, that I shall not trespass long on the patience of my reader. It is evident that no sooner does this subject come before him, than he feels as a person smarting under a recent wound. He observes—"On what has been called the doctrine of the *Atonement*, Unitarians have been still more shamefully misrepresented and calumniated. They have been called enemies of the Cross of Christ; deniers of the Lord who bought them; murderers of their Saviour; and only pretended Christians. Why? Because instead of adopting the dogmas of those, who talk of a vicarious offering, or substitutional sacrifice; *an appeasing victim; a stern, vindictive sovereign; a reluctant forgiveness; an imputed righteousness; and the sprinkling of blood, in order to avert the sword of the destroying Angel;* they choose rather to delight in the enchanting representations, which their Lord, and his Apostles, have given of the divine benevolence, compassion, and love." p. 102. One remark may throw light

upon another. Mr. H. speaks in p. 96, of HOLY INQUISITORS; of these gentry I knew none till I read this passage. Here are charges sufficiently serious for the HOLY OFFICE, but the culprit must not see his accusers. Who are they who have thus *misrepresented the Unitarians, calumniated them, called them enemies of the Cross of Christ, and deniers of the Lord who bought them?* Surely the counts of this indictment which are so grave, ought to be sustained by proper evidence; but none is adduced. It is not impossible for a person to complain of being calumniated, and in the same sentence to commit the same sin himself. This writer complains also of *misrepresentation*. I feel inclined to offer him some comfort whilst thus lamenting his misfortunes; he will find that comfort in Luke iv. 23. Who is it that believes in a *stern, vindictive sovereign?* Who believes in a *reluctant forgiveness?* If he do not know that Trinitarians detest the ideas these words convey, we can only pity his ignorance of our views.

Mr. H. may *infer* from our sentiments what he pleases, but if he chooses to convert his inferences into articles of faith, he has no right to inform the world that we have subscribed these dogmas. We consider the Atonement of Christ as presenting the most lucid proof of the infinite love, and boundless mercy of God. Nor can we conceive of greater love than this, that a man should lay down his life for his enemies. "God com-

mendeth his love towards us, in that while we were yet sinners, Christ died for us." Rom. v. 8. As fully are we persuaded also, "That God is rich in mercy,"—and "ready to pardon."—Ephes. ii. 4. Neh. 9. 17. and to insinuate an idea, contrary to our avowed and well known belief, unsupported by any solid authority, deserves a rebuke more severe than I am willing at present to administer. It is not a little curious, that in venting his spleen against what this writer *supposes* to be our views, he has censured the very words of inspiration :—*An imputed righteousness*—"And therefore," says an Apostle, "it was *imputed to him for righteousness.*" Now it was not written for his sake alone that it was *imputed to him* ; but for us also, to whom *it shall be imputed*, if we believe on him that raised up Jesus our Lord from the dead ; who was delivered for our offences, and was raised again for our justification." Rom. iv. 22, 25. "That he might be the father of all them that believe, though they be not circumcised ; *that righteousness might be imputed unto them also.* Rom. iv. 11. So Mr. H. objects to the words *sprinkling of blood*—but the Apostle observes, "We are come to Jesus the Mediator of the New Covenant, and *to the blood of sprinkling.*" Heb. xii. 24. Another Apostle uses the same language, *and the sprinkling of the blood of Jesus Christ.* 1 Pet. i. 2. The monstrous doctrine of *original sin*, will make an Unitarian shudder ; but he is all composure when passing a cen-

sure on the very words of inspiration! Such sensibility is not a little morbid—such apathy not a very pious feeling.

The long list of quotations from Scripture which Mr. H. has given, cannot be rationally designed as a refutation of our views of the Atonement. See p. 103 to 110. We believe that salvation is wholly by grace; only, wholly, and entirely, the result of free, sovereign, and unbounded love. To cite passages like these, on the subject of the Atonement, and then to imagine that our arguments in support of it are overthrown, is like what has frequently been done to prove that Jesus Christ is a man. Does Mr. H. suppose that we are to take these passages of Scripture as condemnatory of our belief, which we should cite in its support? Baron Swedenborg, or Jacob Behmen, might produce a list of Scripture quotations, and then triumph in the establishment of their hypothesis; but such a mode of proceeding could only evince a determination to take that for granted, which they were unable to support. Heresiarchs the most notorious have been able to quote a number of Scripture texts, and by this means have imposed on the simple, by leading them to believe that these texts supported their views, when their ideas and such texts have been as far distant, as the proof that Pope Innocent the Third is mentioned in the first of Genesis and fourteenth verse. We do not doubt for a moment that we are reconciled to God; not that the Divine

Being was reconciled to us. We believe that the death of Jesus Christ was not the means of reconciling the Lord of all to his creatures ; but that it was the glorious means of honouring the Law, or of removing the curse of that Law from us, and of bringing us to a state of communion and fellowship with the Father, and with his Son Jesus Christ. And when it is said—" Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13. we have no doubt that such a redemption includes a deliverance from wicked practices ; but does it include no more ? Was it requisite that he should be made a curse merely to effect our conversion ? Was he *made sin* for us, who knew no sin, only to work our sanctification ? Surely we are not to be told so, whilst we have our Bibles in our hands. We know that Christ was *stricken, smitten of God, and afflicted* ; but it was because *The Lord laid on him the iniquities of us all ; and he bore our sins in his own body on the tree.* These strong representations of the sufferings of Christ, do not convey the image of a *stern sovereign, or a vindictive Deity*, but of a law which cannot be broken with impunity, and of a glorious personage, who from the love of his own heart, unasked, and in the exercise of his great mercy, espoused our cause, bore our sins, and carried our sorrows ; by whose stripes we are healed.

It is too late to inform us that *Καταλλάσσω*, the word rendered *Atonement*, includes in its meaning also

reconciliation : we were fully aware of this before we saw Mr. H.'s work. I say *includes*, for the Greek word certainly means more. The idea of *change*, *alteration*, is also found in the same word, and it gives intimation of a work effected on the heart, as well as a mind reconciled to God. To reconcile, is to remove the cause of a previous quarrel. If a person were to defraud another of a considerable sum of money, and we heard afterwards of an entire reconciliation—and of an Atonement also, we should never doubt but the former was effected by the latter. But if neither were done, would it be fair and candid, if this gentleman punished the delinquent only according to his demerit, to represent him as stern and vindictive. A law without sanctions, a law which inflicts no pains or penalties on the transgressor, is inefficient and worthless : but as the Divine Being has not human passions, so when at any time the word reconciliation is applied to Jehovah, it is intended only to convey the idea, that he cannot allow his glorious law to be broken with impunity, or abandon his rights as Lord and Judge of all : and that forgiveness, and the enjoyment of his mercy, cannot be imparted in a way which would violate his veracity, his purity, and his justice.

Why a *vicarious sacrifice* should be so objectionable, unless to the pride of the human heart, it seems impossible to tell. All the sacrifices under the former dispensation were vicarious. No one will suppose that the Goat, the Bullock, or the

Lamb, were offered on their own account, Surely they were offered for the sins of the people. But had they been exclusively 'Thank-Offerings, they would have been no less vicarious, as they represented the feelings and language of the heart. They were, undoubtedly, the substitutes of some person or thing. If Jesus Christ were truly and properly innocent, and if he did not die *on his own account*, he must have died *for us*, or *in our stead*; and thus his death must be truly vicarious. And how he could be "The Surety of a better Covenant," and not be a substitute, may deserve some consideration: and if a Substitute, his work must have been done on the behalf of others—his sufferings must be vicarious—Unless indeed, a Substitute in labour and in pain, mean only, one who labours and suffers on his own account. Mr. H. supposes, that if the word *Ιλασμος* were used to signify a *vicarious sacrifice*, in order to *appease divine anger*, or to satisfy *divine Justice*, it would be a direct contradiction in terms to the Apostle's language, in 1 John, iv. 9, 10. p.114. Why so? Do we believe then, that the Atonement of Christ, *was to appease divine anger*? How often are we to avow that we believe no such thing, but that the sacrifice of Christ originated only in eternal love, and was one of its choicest fruits? Nor can we conceive on what ground it is that our opponents will not understand us. Does the man who suffers, go into banishment, or die by the hand of the execu-

tioner to appease the anger of his sovereign ? The man who would assert this would pronounce a libel. In such a criminal case the King is not even consulted, except it may be from the hope of obtaining mercy. The laws of the country are guarded by the penalties and pains which they inflict, and they, not the sovereign, present the sword which punishes the transgressor. The principles of Socinianism set aside the operations of the law, and go to deny every exercise of punitive justice. But whilst the law of God, from its own goodness and purity, its own justice and truth, necessarily remains inflexible, he whose name is Immanuel, became a surety for its transgressors—for those who had no love to its holy Author. He sought their recovery who would not, if left to themselves, have ever sought the way to heaven. And had he not changed the hearts of the very beings who have apostatized from him, they would have proceeded to complete their everlasting ruin. He bore their sins in his own body on the tree ; he changed their hearts ; and hence they believe on his name and obtain eternal life.

Is there not a probability that the divine law may be as *inflexible* in its demands, as the laws of men ? Is there no *capital crime* that can be committed against the Majesty of heaven ? Is repentance sufficient in all cases to repair the mischief done by the sinner's rebellion ? Or will the addition of a few imperfect works to that repentance, satisfy

the law, and conciliate its glorious Author who has been insulted and blasphemed? If so with the statutes of heaven, we may well demand a revisal of our criminal code. We have, if I mistake not, ONE HUNDRED AND SEVENTY-SIX different descriptions of crimes, which may be punished with death ; but the divine Being must not deal with his creatures as they deal with each other. What an insult to the God who made us, that our laws may inflict punishment which shall extend to the very dissection of the carcass, or to the gibbeting of the human body, when, by the operation of these laws, life has been extinguished ; but the laws of God must demand no capital punishments ! How tender is a rebel in guarding his own rights by the laws he frames, but how lavish of the rights of his Creator ! When was repentance, when were good works ever taken into the account as the slightest satisfaction for murder, or other felonious practices ? No, the sinner must die ; but the man who sins with a high hand against God, is invited, on the mere ground of an *enchanted benevolence*, to trust in this God after all the crimes he has committed, without the slightest reference to satisfaction, or to the dishonour he has done to the holiness, justice, and truth of his Creator, whose laws he has wilfully violated. The reader will, it is hoped, excuse the iteration of these remarks, as the *obtuseness* of an opponent requires the same incessant repetition as the dulness of a scholar the most unapt to learn.

In page 101, We are told, “ There is one God, and one Mediator between God and men, the man Christ Jesus : i. e.—One MEDIUM.” A Mediator is a person, “a medium is some *thing* intervening—any *thing* used in ratiocination, in order to a conclusion ; the *middle place* or *degree* :” such is Dr. Johnson’s account of the term MEDIUM. I have been thus careful in ascertaining the meaning of the word on account of this Author’s *general correctness*. Some have said that Christ was the Mediator ; and that his living, dying, rising, and interceding in heaven, or *his work* in general, was the medium of our access to God, and through which we receive all spiritual blessings. It is true he is called the way, and the door, but both figuratively, as is manifest ; and in this Author’s view he may be also a figurative medium ! And if so, he may be a figurative Mediator also ! But waving all minute criticism—How, if the word medium were properly applied, can he be a medium from whom we receive no personal benefits?—Or how shall a mere man be a medium to ten thousand, yea to millions of beings at the same moment, and in places the most distant ? But is Christ to be regarded as a mere man ? Yes, says Mr. H. But does Paul speak thus ? Without referring, in this place, to Scripture proof of the Deity of Christ, that we have done in the second section of this work, let us consider for a moment his office as a Mediator, and examine how far simple humanity is equal to dis-

charge the duties of that office. Thus speaks one of his Apostles Παρακλητον εχομεν προς τον Πατερα—
 “We have an advocate with the Father.” 1 John ii. 1 According to Griesbach the Slav. Edit. reads Μεσιτην, “Mediator”—but he retains the common reading. If Παρακλητον, signifies a COMFORTER, as it is elsewhere rendered; yet it will remain a query how a mere human being can comfort the whole church of God; especially if we must credit Mr. Belsham, “that we cannot tell where he is, and can have no personal intercourse with him. How is such a being to have access to the hearts of all, unless he possess the perfection of Omnipresence, and if so, what becomes of simple humanity? The same difficulty will press if the common translation be considered as more correct. Christ is our ADVOCATE, but who will suppose that a being merely human, is equal to advocating the cause of millions at the same moment; and to the performing of this work throughout all ages? Or, are we to suppose, that without an individual knowledge of those for whose salvation he pleads, the advocate merely asks the salvation of men in multitudes: or does he defend their suit as individuals, when they plead for mercy:—or does he pass over every suit with neglect? Or is the advocacy of Jesus Christ, “a mere metaphor, or eastern figure of speech?” We are told that “Jesus appears in the presence of God for us:”—and that “He ever liveth to make intercession for us.” Heb. vii. 25,

and ix. 24. Still we are at a loss to ascertain of what advantage it could be to us, that a being on our own level should appear, or how he could interpose between us and the Father to effect a reconciliation. He does this however, in tens of thousands of instances; and if by him only we can have access to the Father, there are at this hour millions scattered on the face of the globe, who are in this way deriving comfort, hope, and strength, and triumphing over all evils by the power of Christ, and through the communications of his grace. Yes, the inhabitant of the polar regions, and the resident of the torrid zone; the christian of Great Britain, and the Christian of Nova Zembla, are alike blessed with a participation in the benefits flowing from the Advocacy of the Son of God.

Of this Advocate we are told that he appears before God with his own blood, that *blood which purges the conscience from dead works to serve the living God.* Heb. ix. 14. But how his blood can produce these effects upon the mind, if by faith we contemplate his death as that of a human creature only; or why he should enter into the holiest of all with his own blood, is not a little perplexing. It may be said, *his blood sealed the truth of his mission*: well, but surely the truth of his mission needs no confirmation in heaven. Doubts, hesitations, and questions, will not prevail in the world of light and glory. We never read of martyrs appearing with their own blood before the throne, but

they also sealed their testimony with their blood. Nor is it very easy to evince any very striking superiority in the death of Christ over such martyrs as sealed their testimony with their blood, if his sacrifice were not truly vicarious, and as truly divine.

In the prayer offered up by our Lord, prior to what Mr. H. calls his *Execution*, he intercedes for his disciples, particularizes their situations, and then proceeds to the labours and success of them, and of their followers to the end of time. Is this a specimen of his intercessions in glory, or is the prayer *unique*, and the like never to be presented again? How then does he intercede for us at all? Surely we have not been trifled with so far as to be taught by inspiration itself, “that he ever liveth to make intercession for us,” when he does no such work! And equally difficult is it to forget the assertion of Mr. B. who informs us that we can receive no personal benefits from Christ: for if he do intercede for us, his intercessions are doubtless successful, and if so, the good we derive from that labour of love is incalculable, is infinite. From Christ himself we are taught, that he will be with his people *always, even unto the end of the world*; and in the writings of the Apostle Paul we are informed that, *he ever liveth to make intercession for us*; from both which places compared we infer, and we justly infer, that Christ must be in heaven, and on the earth at the same moment.

And this is a truth to us of infinite importance. He who is not ashamed to call us brethren has the government of time and eternity ; the keys of death and the unseen world. He is that Days-man, who can lay his hand on both parties and reconcile us to God. Job ix. 33. However important our affairs they cannot fail under his management. Thrones, principalities, powers, all things in heaven and on earth, are made subject to him, and he is the Head over all things for his body's sake, which is that Church which he purchased with his own blood. Our lives, our souls, our all for time, and for eternity, we have committed into his hands, and we know in whom we have believed ; and we must be excused if we declare without hesitation, that did we possess ten thousand souls, we would confide, yes, unhesitatingly confide, all their concerns, welfare, and future blessedness, into the hands, and to the management of him who ever liveth to intercede for us.

It is from his possessing the perfections of Deity, now that he appears before the throne, that we can understand the Apostle's declaration that the church is, " His body, the fulness of him that filleth all in all." How Christ can fill all, or be to all, in heaven and on earth, whatever can be a blessing to them, if he only possess created resources, and be a dependant creature only, we cannot tell. In the verse preceding the one last quoted we are told that, " He is Head over all things to his body

the Church; and that all things are put under his feet." Eph. i. 22, 23. So also he is the High Priest over the House of God—and the glory of that house depends upon him. From the creation of the world he has been represented as "The Lamb that was slain." And his character as a Priest has been maintained in every age since Adam fell. Nor will he abandon the office he now fills, or relinquish the work he is now performing, till, in the dispensation of the fulness of times, he shall have gathered together all things in one, even in himself. Thrice happy will it be for that man, who, knowing the true character of the Divine Mediator, shall submit himself unto him, look for salvation from him alone, and walk even as his Redeemer walked. But I forbear to go farther into the subject of the Mediator's Character, or of the atonement of Christ as Mr. H. has produced nothing that has even the appearance of argument. I refer the reader who would see my own views on the atonement, to the second Edition of my Essay on that subject, which in a few weeks will be before the public.*

Mr. Heineken is very much delighted with the idea of UNPURCHASED *mercy*. So we are informed—"That the grand design of man's salvation originated in the *unpurchased, unbounded* mercy of God." p. 104. He farther informs us that—"The whole

* Published by Messrs. Wightman and Cramp. 24 Paternoster Row, London.

of the four first chapters of this admirable Epistle (to the Ephesians) are decisive on the subject of *free, unpurchased, salvation.*" p. 107.—"The salvation of mankind is to be ascribed to the *pure, unpurchased, unlimited love of God.*" p. 110.—"*Free, unpurchased mercy of God.*" p. 137. and from page 137 to page 139, we are presented with more than sixty passages of scripture, to prove that the mercy of God is *free and unpurchased.* Perhaps some of my readers may be aware that all this ridiculous jingle is a mere repetition of the title of Mr. Jardine's work, published about thirty years ago, entitled, *The unpurchased love of God in the redemption of the world by Jesus Christ.* But what does all this mean? We do not believe in *purchased mercy.* No, we believe, and are assured, that the mercy, grace, and love of God, are from everlasting to everlasting, unchangeable, and entirely free. But however high Mr. H. may carry himself on this subject, there was a time when his friends spoke in a more subdued tone, of unmerited mercy. One of the warmest abettors of Socinianism of the last century wrote as follows. "*Repentance, and a good life, are of themselves sufficient to recommend us to the divine favour.*"* "*When will Christians permit themselves to believe, that the same conduct which gains them the approbation of good men here, will secure the favour of heaven hereafter.*"* Mercy

* Dr. Priestley's History of the Corruptions of Christianity. Vol. I. p. 155.

and forgiveness, divine favour and an entrance into heaven, were not quite as free and unpurchased to Dr. Priestley, and Mrs. Barbauld, as to Mr. Heineken, for these veterans in unholy warfare against divine truth, speak of a *recommendation* to divine favour, and of *good conduct securing the favour of heaven*. What these good works were to be, their number, and their degrees of value, are not specified—Whether they were required to be perfect; or whether they would, on the ground of their sincerity, be acceptable if they were imperfect, we have no information. Another writer of the same class remarks. “*All hopes founded upon any thing else than a good moral life, are merely imaginary.*”† Those enchanting views of divine benevolence, which so much delight Mr. H. are in this last quotation veiled in impenetrable darkness: for the redoubtable Dr. Harwood will allow us to trust in nothing but a *good moral life*. I would be very far from insinuating that Dr. H. did exercise no confidence in divine benevolence, or that he did not exhort his hearers to do so; but certainly the quotation from his Sermons outrages every idea of confidence placed even in divine goodness and mercy, in reference to final salvation. *A good moral life and good conduct, are recommendation sufficient to gain the divine favour, and even secure heaven*

* Mrs. Barbauld's Answer to Mr. G. Wakefield.

† Dr. Harwood's Sermons. p. 193.

itself. Is it not astonishing that men who speak thus vauntingly of the merit of their own works, should speak of *unpurchased mercy*. The fact is, that the only quarrel against the gospel with these men is, not whether heaven must be free or purchased ; but that the gospel will not allow that they can purchase it themselves: hence the feeling of repugnancy, pride is wounded—the claims of self-righteousness are humbled.

Whilst Drs. Priestley and Harwood, and Mrs. Barbauld cannot submit to be pensioners on the bounty of Christ, but can go to God for salvation with an abundance of good works, they may make a respectable provision for themselves: but what must become of those who have no recommendation to divine favour? We do not hear one word of “The million;” these have but a very small fardel of damaged goods, and must, as a matter of course, have very gloomy prospects. So it is:—Socinianism provides for those who need not a physician, and so did the religion of the Scribes and Pharisees in our Lord’s day; but it leaves those who are sick to perish!—But why does this writer make all this ado about *unpurchased mercy, and unpurchased love*? Can he be ignorant that the whole body of those he calls Orthodox, or Calvinists, do totally, and entirely, disavow the idea that the death of Christ was the cause of divine love to men? No, I cannot suppose that Mr. H. is ignorant on this head; he must know that we believe divine love to fallen men *origi-*

nated the scheme of human redemption. We hesitate not to affirm most unequivocally, that the love of God to a lost and perishing world is sufficient to lead him to save all who shall ever arrive at glory, without the death of Christ, if that could be rendered consistent with his regal character. That the grace, compassion, and mercy, of that blessed Being never did, never could need any external excitement, but were from eternity the precursors in every step which the Saviour took for the recovery of those who had ruined themselves. But are holiness, justice, and truth, to be abandoned, and a lawless exercise of mercy to be warranted? In things that are earthly men never reason so absurdly. Was it a want of benevolent feeling, which led our late excellent Monarch to abandon the unhappy Dr. Dodd to his fate, although so many thousands sued for his life? Is the law of retribution unjust? and are those judges governed wholly by mercenary feelings, or malignant passions when they amerce one class of offenders, and leave others to the hand of the Executioner? Surely that man must have a very imperfect idea of rule and government, who should suppose that callousness of heart, and a cruel, tyrannical spirit, originate the awful sanctions of a righteous law. Of one infinitely superior to all created beings it is said—“*Jehovah is glorious in holiness; justice and judgment are the habitation of his throne.* Exod. xv: 11. Psal. lxxxix. 14.

But how could any person who knew our creed so well as Mr. H. does, or ought to do, before he so ill treat it, commit a blunder so egregious as this writer does on the point in question? Do we apply the term *purchased* TO ANY THING, WHATSOEVER? Is it not invariably to PERSONS, and to PERSONS ONLY, that we think the term *purchased* has any application? We are fully aware that some of the best and most honourable men in days past, have spoken of *purchased grace*, but it is well known that all they intended by that expression was, that divine grace was imparted to the sinner through the death of Christ as a medium, and that had he not died for sinners, the justice and holiness of the divine law would have forbidden the hope of enjoying mercy. And it is also well known, that however unexceptionable the meaning of those writers, yet the whole body of professing Christians called Calvinists, have long considered the expression as unscriptural, and have generally abandoned its use. But had it been imagined that such men as Owen, Bates, and others, by *purchased grace*, meant that the death of Christ originated divine love and mercy, their works would have been regarded, as offering a most unwarranted and impious attack on the infinite freeness of God's grace, in the salvation of those who could bring to that holy Being no recommendation.

We certainly do believe that all who are saved—
“Are not their own, for they are bought with a

price." 1 Cor. vi. 20. And that such—"were redeemed with the precious blood of Christ, as of a Lamb, without blemish, and without spot." 1 Pet. i. 18, 19.—And that the church of Christ is—"The flock of God which he has purchased with his own blood." Acts xx. 28. Mankind were in bondage to Satan—to sin—and were under the curse of the holy law of the eternal God. Divine love, without any external motive, determined on the rescue of creatures thus ready to perish. A deliverance from the power of sin, and the dominion of the devil, could be effected only by the changing of the sinner's heart; that is done in his conversion, by the agency of the Holy Spirit. From the curse of the broken law the sinner was redeemed by Christ being made a curse for him, or suffering what that sinner must in his own person have endured. All this is common amongst men in cases of injuries received. The man who enters Mr. H.'s habitation by night, robs him of his property, and very seriously endangers his life, must, if he be taken, die for his crime. But then, a sinner has *only broken the laws of God!* Well: and may not the laws of heaven exact upon the transgressor as righteously as the laws of mortals? Forgive this necessary repetition.

It is a matter of just complaint that this writer should accumulate such an immense number of passages of Scripture, to prove that the human nature of Christ is inferior to the divine nature of the

Father ; and that the love of God is unpurchased and free. The design in both instances could only be to misrepresent our principles :—if not, their introduction is quite superfluous. If this writer meant to convey to his readers the idea, that we did not believe in the inferiority of Christ's human nature to the divine, we can only express our pity, and would beg leave to remind him of a precept, by which, if he govern his future steps, it will neither be to his dishonour nor disadvantage.—“Thou shalt not bear false witness against thy neighbour.” We are also assailed with a number of quotations from both the Old and New Testament, to prove that there is but ONE GOD. p. p. 98, 102. Does this accuser of his neighbours know any religious sect in this country who do not believe in the UNITY AND SUPREMACY of the divine Being? If so, who are they? Let it be told in open day ; we ask no favour, we detest concealment. We may so far say with our Lord : “In secret have we said nothing.” It is tiresome to have to follow an opponent in the same round for evermore, and to be incessantly replying to objections which have been refuted a hundred times over—which weigh not as much as a feather, and which would cease for evermore to be urged, were not the mind at a loss what to offer as an argument, or capable of amusement by its own frivolities only.—What would Mr. H. think, were I, or any other person, to write on what he is pleased to call Unitarianism, and in

such a work to collect a large number of texts to prove, that in deed and of a truth, there is A GOD ; and that this great Being was the first cause of all things? He would immediately inform the world of such baseness, in attempting to hold him up to reproach as an ATHEIST ; or as one who denies at least the providential government of God. But, perhaps I might, if bent on measures equally as disingenuous as this conduct is in the present instance, allege, that Mr. H. denies the Divinity of Christ, and that this amounts to a full denial of the existence of Deity. True, he might add, but the Divinity of Christ is regarded by me as no more than a peculiarity in your belief, and in my mind does not at all affect the existence of a Divine Being ; for numbers believed in the Deity who never heard of your peculiarities. All this I admit, and do think that it is a gross sacrifice of integrity, not to act on the same principle, when the peculiarities of any opponent come before us. What he with reiteration solemnly declares he does not believe, it is calumny to charge upon him even by implication. We are not TRITHEISTS, and Mr. H. knows that to assert this, would lay any one open to a charge of direct falsehood. And yet one Socinian on the heels of another is resolved to repeat the tale, and pass it as currency, knowing it at the same time to be forged.

Dr. Watts has received at the hand of this author a *gentle and merciful* censure, p. 111, 112,

for his flaming Orthodoxy in his poetical compositions. The compositions censured, were written, it may seem, when the amiable Doctor was in the *hey-day of his Orthodoxy*. When was it then that the Doctor abandoned his orthodoxy? I have his works before me, and have perused them with care. I am also aware of the Posthumous publications, by which an attempt was made, in presenting some of them to the public, to impeach that orthodoxy: but he still remains the faithful and devoted champion of the Deity of Christ, and of the atonement for sin by the Redeemer. I am ready to allow, that in an excess of ill-bestowed charity, the Doctor paid more attention to those whose views were opposite to his own, than the merits of the case could for a moment justify; and the consequences were the rebuke of his false tenderness. He converted not the Arian to the orthodox faith; but the Arian reproached him with opprobrious praise, as one whom he judged leaning towards his own heterodoxy. I am not disposed, however, to defend all that the Doctor has written; not even all that is quoted by Mr. H. although I felt surprised that the following lines were by this writer put in Italics, as words objectionable, or as a prayer reprehensible—

“Lord, blast his empire with thy breath,

“That cursed throne must fall;

“Ye flattering plagues that work my death,

“Fly, for I hate you all.—

If Satan were a merely imaginary being, yet

surely the empire of sin is not a merely imaginary empire ; and to pray for its fall is not unworthy the most devoted Christian. But if some other lines quoted must be understood in the sense which Mr. H. supposes, they are certainly exceptionable. But why understand them in this sense at all? Did the Doctor mean, that God had no love to sinners prior to the death of Christ? No such thing. His meaning is plain and obvious ; he would be understood as expressing his sense of the heinous nature of sin ; and the impossibility of pardon except by the death of the Redeemer. And so far is this manifestly his meaning, that all and every part of his prose compositions, where the pardon of sin, or the death of Christ is the subject, fully establish this point. The necessity of an Atonement for the removal of sin, is a principle maintained by millions, and is all the meaning the poet would convey. Every one is aware that a poet is allowed a license which, in graver compositions, could not be permitted ; and that a criticism founded on a poetic flight is uncandid and ungenerous. This is all the apology requisite in the present case, even admitting that we were entirely ignorant of the sentiments of the Author. I remember many years ago being in a Socinian Meeting-house, and taking up a Hymn-Book, was surprised to find, that the authorized collection for the place, included the 62nd Hymn, 2nd B. of Dr. Watts, in which were retained the following lines :

“ Worthy the Lamb, our lips reply,

“ FOR HE WAS SLAIN FOR US ;

And—

Of him that sits upon the throne,
AND TO ADORE THE LAMB.

Ought I to have inferred from this circumstance, that Mr. Y. and his people, believed in the vicarious sacrifice of Christ? Or that they offered to him supreme worship, merely because a Hymn, intended by the author to convey both these ideas, was found seventeen or eighteen years ago, in a collection used by them in public worship? Surely not. Nor did I then imagine any thing of the kind. I supposed that when these words were sung, if ever they were sung, the sense was qualified according to the ideas of the worshipper. And if such liberty may be taken in using an author's words in our own meaning, it cannot be unreasonable to allow that author to express his own meaning by a comparison fairly instituted between a poetic flight, and sober prose. I do not think, however, craving Mr. H.'s indulgence, that he either properly understands, or has justly represented, the author's meaning in the Hymn quoted from the Doctor's *Lyric Poems*. The four first stanzas speak only of the demerit of sin, and of its ruinous consequences, where the death of Christ is not the sinner's confidence and hope; with an intimation how such a sinner who is too haughty to seek salvation by the blood of the Cross, may justly expect the severest displeasure of God. It is true, this is a doctrine sufficiently offensive to the carnal mind; yet we are taught by inspiration itself, that

it is "The blood of Jesus Christ his Son, that cleanseth us from all sin." 1 John i. 7. And that "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i. 7. Coloss. i. 14. And whatever offence such a sentiment may give us, yet if this be God's way of forgiving sin, and delivering souls, it becomes us very seriously to take heed how we attempt to disannul it. It is possible for a poor puny mortal to fight against God; but "Woe be to the man that contendeth with his Maker!"—The three last stanzas of the same Hymn, describe the effect of the death of Christ in purifying the soul from all depravity—By putting the adjunct for the subject, the Doctor speaks of the blood of Christ *whitening every stain*; the meaning of which words cannot be misunderstood, unless from a determination of mind to misconceive, and misrepresent. And when the Doctor adds—*Lord, blast his empire with thy breath*: it is the empire of Satan, or, if Mr. H. like it better, the dominion of sin, of which he speaks. And what is there in the empire of sin so very glorious, that one should feel alarmed and tremble, at offering a prayer for its entire destruction? Surely it is not a want of loyalty to the Governor of all things to execrate this evil, and to beseech him who is mighty, to annihilate an evil of a character so infernal? I have entered more at length into this part of Mr. H.'s critique than I first intended, from the love I must ever feel and

cherish, in common with thousands, for the memory, and the writings, of this “ Sweet Psalmist of Israel.”

The frightful picture drawn at the foot of p. 112, is the mere caricature of sentiments which have been previously misrepresented ; and may answer the end as a bugbear to affright the ignorant and the simple. Mr. H., hoary as he is in years, has not, I may venture to affirm, met with one sober person who meant more by language such as that which he has caricatured, than the sentiment so often iterated : that had not Christ died, mercy could not have been shewn to the guilty, in harmony with the law, the justice, and the holiness of God :— and that if the sinner do not avail himself of the Obedience, and Death, of the Redeemer, he is ruined for ever. This we have believed, and this we do believe, and therefore speak. Nor do we hesitate to affirm, that all who come in this way to God, will find mercy, and that all who wilfully and perseveringly reject this way of salvation, will die in their sins !



SECTION V.

ORIGINAL SIN—THE TENDENCY OF SIN TO SELF-ANNIHILATION.

VERY distant as is the doctrine of ORIGINAL SIN, from the point at which Mr. H. started; yet as it is a part of orthodox faith, it must receive the mark of his disapprobation. On this subject he writes as follows :—“ Now no one but a believer in the *monstrous doctrine of Original sin*, could for a moment have maintained such an absurd paradox as that of an Unitarian attributing *inherent depravity to any one*, and more especially to Jesus Christ. *The doctrine of original sin is in itself sufficient to make Unitarians shudder.* p. 117. It may seem then, that if a man believe in the doctrine of original sin, he is prepared to believe any paradox, however absurd. We are obliged to this gentleman for the compliment which he pays to our understandings; but we can assure him, by the way, that he has furnished two or three paradoxes too absurd even for orthodox minds. Perhaps my readers were not aware that the nerves of Unitarianism were so weak, and its body so far emaciated by disease, as to shudder at *one Calvinistic dogma*. We knew

the body was feeble, but scarcely imagined its imbecility to be so complete. But seeing it is so, it may be devoutly hoped, that the whole system of orthodoxy, will not at any one time be presented to a body whose system is so debilitated, lest strong convulsions, or even death, should be the awful consequence! *An Unitarian would attribute inherent depravity to no one!* Jeremiah the prophet informs us, that “The heart is deceitful above all things, and desperately wicked;”—Jer. xvii. 9. and our Lord declares, that “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness and blasphemies.”—Matt. xv. 19. Other passages too numerous to mention, might be cited, which speak the same language. From all which, we must conclude, either—I. That the heart is not within a man—Or—II. That deceit, and desperate wickedness, adulteries, thefts &c., are not inherent depravity, or even depravity at all.—Or—III. That Jeremiah, our Lord, and others, were not, in Mr. Heineken’s sense of the term, Unitarians:—for if these sins are depravity, they were within mankind—and are so yet; and if so, they must inhere in their subjects. But a person may have all these evils in his heart, and yet be ignorant of their existence within him. How often have the swearer, the drunkard, and the profligate, assured us that they have *good hearts!* And when, by a course of wickedness such persons have even destroyed their constitutions, and brought them-

selves prematurely to the grave, how common has it been for the neighbours to pronounce their eulogium, as persons who had failings, but nevertheless had *good hearts*. All this is very consistent with the state of a dark mind, whose powers of perception and reflection are never turned towards itself.

But original sin is a *monstrous doctrine*. And so it is, if not found in the sacred oracles ; but if found in these divine records, so to denominate it, is *monstrous impiety*. David, the royal Psalmist, says :—“ Behold, I was shapen in iniquity ; and in sin did my mother conceive me.” Psalm li. 5. And in the book of Job, it is enquired, “ Who can bring a clean thing out of an unclean ?” to which it is answered, “ Not one.” Job xiv. 4. Perhaps it may be objected, that in both the above cases, the language was strong poetic representation, rather than historic truth. Of the former expression it may be remarked, in reply, that it was the language of a creature addressing his Creator in prayer ; and the latter passage is offered as the reason of human frailty and mortality, that man is born a fallen and depraved being. But the New Testament is equally as explicit on this subject. In Romans v. 12.—21. the Apostle is giving his whole support to the doctrine that is by this Author styled *monstrous*. He proves that death reigned over those who could not have committed actual transgression—that in Adam all have sinned—that all bear his image—and all participate in the miseries which

the sin of one man introduced. Has it ever been known that the Divine Being inflicted pain on an intelligent being that was not guilty in itself; or that did not labour under a charge of imputed sin? Yet infants in the first moments of their existence commence a life of afflictions: afflictions not imposed by men. Calamities of the most distressing kind, such as idiotism, blindness, lameness, and deafness, often attend the very commencement of our being. Nor can the painful manner in which death visits the infant of the tenderest age be accounted for on the supposition of innocence.

Many sins are committed also, for which men can have no example, and which must originate in inherent depravity. Such sins are inventions of the mind, the result of study and premeditation. But it does not appear how a pure mind can originate actions the most impure. And moreover, it is most manifest, that if all mankind come into the world pure and perfect, yet without a single exception, every one proves himself depraved, as soon as reason begins to dawn. Nor would it be possible in any age, or nation, or under any circumstances, to find one of those pure beings who remained spotless. Nor will a person of Mr. H.'s information need to be told, that if the parents be depraved, their children must of necessity bear their own image; unless indeed impurity can give birth to purity; or that which is morally vicious originate what is directly opposite to its own nature.

Have we not seen also in children, the very image of their parents, in the same bad dispositions, base passions, unhallowed lusts, and depraved propensities in general, which have characterized their progenitors? Not that this has been invariably the case; but very frequently so. Whilst in other instances, the vices of the parent seem to be exchanged for their opposites in the son; and he who is parsimonious and covetous in a high degree has been succeeded by a profligate rake, who with the utmost prodigality has squandered all the hoardings of the miser! But who ever looked on the fair and beautiful innocent, who came spotless into the world, and who gave indubitable proofs of that purity! Such a sight would far transcend all that men have been wont to call lovely; and whether an exotic in our isle, or a domestic, it might justly demand the admiration of a world.

To these reasonings it may be replied, that the whole train of the argument reflects on the gracious character of God. To which I answer, that it is in vain to reason against facts. If these things are so, our objections may prove our weakness and ignorance; our presumption, and rebellious dispositions of heart; but will not at all set aside the truth of the facts themselves. Many are the mysteries in the government of the world, which demand our faith, but which entirely surpass our reason. But the God of the whole earth proceeds in all his movements according to the dictates of in-

finite wisdom, and could, were it necessary, fully justify all his proceedings. If he choose to leave the family of the first *noble* traitor to suffer all the painful consequences of his dereliction from duty, and rebellion against his lawful Ruler, his glorious Creator, this is nothing but what has been witnessed under the mildest forms of human government. But were it without a parallel among men, as it certainly is not, yet even in that case, the difference in severity might easily be accounted for, on the principle of his infinite dignity who first received the insult, and the base nature of human revolt, as a violation of every sacred obligation. But were it wholly involved in inexplicable mystery, the difficulty would not be ours to solve: God will prove himself quite equal to his own justification, without busy meddling men attempting to frame his apology. Revelation abounds with difficulties, and so does the volume of nature. Not a page of the latter volume has yet been opened without offering enough to humble the proudest intellect, to abase the haughtiest mind. He who rejects the truths of the Bible, because not within the grasp of his mind, is only hastening to plunge himself into more inextricable difficulties, whilst his conduct publishes aloud to all the imbecility of his own powers.

It is also worthy of remark, that the depravity of human nature attaches itself, not exclusively to the body, or the soul; but pervades both. The

errors of the mere animal system, could they be separated from the exercise of the will, the understanding, and the judgment, would be mere instinct, and form not the subject of praise or blame. While on the other hand, those acts of the mind, when the mind is disordered in its faculties, are rendered neutral from that very disorder, and are not charged with criminality : from which it is most manifest, that if depravity be not inherent, it has no existence. However grieved any one might be that a maniac, or an idiot, should enter his house unobserved, and destroy some portion of his property ; yet he would not prosecute the man, because there was not the regular exercise of mind in the act : and if mankind do not cherish depravity in the heart, they stand before God as innocent. But when a man is tried for murder, or other felonious practices, the first enquiry, if there could be a doubt on the point would be, was this done by accident, or with design ? And the culprit would be treated as guilty or innocent, as that deed appeared to be the result of inherent depravity, or otherwise. How, with these facts before his eyes, any one should attempt to deny that sin is inherent, is to me most marvellous—when it is well known that the innocence, or criminality, of every action of man, depends on the state of the heart. But how the whole of human nature should be depraved, in every individual, in every age, and in every nation ; how the whole of that nature, both body and mind, should be ex-

posed to, and should feel, the most exquisite pains, if not inherently depraved ; how infants should from the very womb inherit affliction, agony, and death, if not born in a sinful state ; and finally, how Job, David, Jeremiah, the Apostle Paul, with other sacred writers, and even Christ himself, should speak of both original sin, and inherent depravity, as awful truths, if they were not so ; remain yet to be developed by the enlightened mind of this enterprising Author !

I despaired, in taking up the work before me, of meeting with much that was not the mere echo of former writers on the Socinian controversy ; but in p. 131, an idea is introduced, which if not perfectly original to others, is so to myself. The Author thus expresses himself :—“*The natural tendency of vice is towards its own extirpation, or destruction, and that of virtue is progressive, from one degree of improvement to another, towards perfection.*” I had thought the cases had been parallel ; that as virtue grew, and increased in strength and beauty, so vice acquired an awful maturity, and an increase which destroyed its subject, rather than itself. The former part of this extraordinary sentence, is designed as an argument to prove the limited nature and duration of punishment : I cannot say of *future* punishment, for it is not clear that the Author admits any punishment in another state of being. In this view it will presently be noticed. We are not informed whether sin destroys itself in

individual sin a *given* time, or in an *equal* time in all —Or whether it does so in any period *prior to death*: here we are at a loss for information. It would be improper to mention the devil, as Mr. H. does not believe in his existence; otherwise, some would be ready to suppose on Mr. H.'s principle, that this unholy being must by this time have arrived nearly, if not altogether at perfection; almost six thousand years may have surely sufficed for sin in this being to have wrought its own cure. Perhaps also it is on this ground he denies the existence of the devil, that this once unhappy being has become a renovated creature! But if this be not allowed, and the existence of this being be still denied; yet that the world has been in a great measure under the influence of depravity for many, very many ages, is awfully manifest. What is the fact, then, among mankind? Has sin, when left to itself, wrought its own cure? That many parts of the world are not as barbarous, and as vicious, as devoted to idolatry, and other vices, as formerly, is an indubitable fact. But has this regeneration of a portion of the human species arisen from sin annihilating itself? Ask the Romans who were not disturbed by revelation, how much their purity increased as their Empire grew hoary? Mr. H. can at leisure compare the reigns of Nero, of Caligula, of Domitian, and of Dioclesian, with the earlier days of that Empire; and he can shew, if any one can, how vigorous and strong was vice and depravity when that republic

was founded, and for a few centuries after :—But how it sickened, how it languished, till in the hoary age of the empire, its pure and gentle Neros, and Dioclesians, left sin to perish in self-destruction, and virtue, probity, and honour, to flourish in immortal vigour.

How gloriously the same remarks will apply to the empire of China, or Persia, or Hindostan, or to the inhabitants of New Zealand, and to all the heathen nations in the world, it needs no one to inform this Author ! But seriously, did not Mr. H. mean to laugh at his readers and burlesque his subject ? Who, that has any, the slightest acquaintance with the history of the world, has not seen that every nation, where revelation is unknown, has degenerated, has grown in its corruptions, has pushed onwards in criminalities, not till vice has destroyed itself, but till it has destroyed the empire. Who could compare the early days of the Roman republic with the latter days of that empire, and not feel the difference to be almost incalculable ? As in the Pagan, so in the Christian days of that empire. Popery originated in small departures from the truth—it proceeded ; errors increased, till the human understanding was enveloped in Egyptian darkness ; and as the empire of the Pope advanced to maturity, he who sat in the Pontifical chair, could be correctly described only as the MAN of SIN, and the system itself grew into a system of iniquity, and all manner of vice. In truth,

wherever vice has entered the church, or the state, it has invariably, when left to its own operations, proceeded from strength to strength, till it has completely ruined its subjects, and formed to itself an imperishable dominion.

Sin is corporeal, or mental. Corporeal :—as sensual gratifications, drunkenness, gluttony, lasciviousness, and various other vices. These will necessarily weaken with the decay of the body. But do mental sins weaken with the decay of the animal system? Who that has paid attention to the operations of the human mind, but must have observed that pride, covetousness, envy, and peevishness, all strengthen with age. Have we never seen the man who was covetous in youth become a confirmed miser, and descend to all the little meannesses in accumulating the smallest sums, when he could not go to greater lengths; and taking steps which have proclaimed at once his imbecility, and his rooted covetousness of heart! How often has the man of irascible feelings become peevish beyond sufferance in old age! And I may ask, are instances of this description insulated and solitary? Any one who knows mankind can answer the question. How indeed can sin terminate its own existence? I do not enquire into the philosophy of this sentence, for it is manifest that Mr. H. views sin not in the abstract; for if so, it is a mere negation of being, and can have no existence to terminate: but the annihilation of sin must be immediately succeeded by the

implantation of holy principle, unless the soul of man be left in a state of neutrality, alike destitute of evil, and of good. Will sin then, as it terminates its own being, give birth to opposite principles?—Or will opposite principles by some unknown law of nature rush into the vacuum, as light succeeds to darkness? Or will an Agent divine impart new dispositions? All this is new ground over which I have not travelled, a chaotic continent which no eye has explored, unless my opponent may have done so: so that information is truly desirable.

If any change has taken place amongst mankind, surely a believer in the word of God, could have supposed other causes of the moral improvement than that assigned by this author. He would, perhaps, have recollected, that the powerful motives which the gospel furnishes, in the threatenings of a holy law, and the promises of divine mercy,—in the hopes and terrors of the invisible world,—in the possibility of obtaining the favour of God, and the tremendous consequences of Almighty wrath, had, under the influence and direction of an agency unseen, but Omnipotent, led rebellious men from sin to holiness, and translated them from the kingdom of darkness into the kingdom of God's dear Son. I am not aware that a scene so interesting, as that of sin destroying itself, has ever been presented to the eye of the careful observer of its reign. One has heard of persons acquiring *a habit* of

swearing, till they know not when they swear—and of drinkers proceeding from little to much, till they have become confirmed sots: but we have not often heard, when religious influence was out of the question, of these, and other sins, being cured by their own influence exerted upon themselves. We do read of one who said in old times;—"Can the Ethiopian change his skin, and the leopard his spots? then may they also do good, that are accustomed to do evil." Jer. xiii. 23. But the views of this speaker, and the sentiments of the Author before us, are often at issue. A writer of days more modern, has also assured us that,—“ Evil men, and seducers, shall wax worse and worse, deceiving, and being deceived.” 2 Tim. iii. 13. Perhaps also, it will occur to the recollection of my reader, that *seven nations* are mentioned in the word of God, who certainly proceeded from bad to worse. The sin of the seven nations of Canaan was not full in the days of Abraham, Gen. xv. 16. but in the days of Joshua the iniquities of these nations had arrived at their height, the land vomited them out, and they were abandoned to destruction! Of the Jews, it was also said by him who cannot lie, “ Fill ye up then, the measure of your fathers,” Matt. xxiii. 32. and how they did this we have a very alarming description, “ Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost.” 1 Thess. ii. 16. Surely the language is most plain,

and the meaning clear beyond the possibility of a doubt, in the passages I have cited. Here appears old age without debility, a maturity without decay. Sin proceeded in its career as a moral pestilence ; it infected the vitals, it spread to the remoter parts of the system, till the whole head became sick, and the whole heart faint.

It is true we have been informed of nations in whom moral depravity has been said scarcely to exist ; but if Hindostan were mentioned as furnishing such an instance, it has been found on examination that the purity, and morality in general of Hindoos, have had existence only in the ignorance or infidelity of their apologists. The Hottentots have been adduced also, as nearly innocent, and they have been introduced also as a nation of Atheists ; and perhaps by Lord Monboddo they would be adjudged as a species of apes, or as the Oran Outang without a tail ! But I forbear. Why the writer, on whose publication we are animadverting, should feel so much at home, when the farthest from the decisions of inspired writers, we cannot divine ; but the paradoxes of this author, and the testimony of divine truth, are widely distant. There is a sort of fatality attends the movements of Socinianism ; it can only move towards the shade ; it can only thrive in proportion as the darkness around it becomes palpable !

With an intention to deny the eternity of future punishments, Mr. H. observes ;—“ There are innu-

merable instances where the word GOLAM, in the Old Testament, which in the septuagint is rendered *αἰών* and *αἰωνίος*, and is used to express a limited duration, and applied to persons and things, as well as times." p. 131. While it may be conceded that this observation is *nearly* true, yet nothing can be more trite, common-place, and miserably lame, than an argument founded upon it, to refute the doctrine of future punishments. I said *nearly* true, for perhaps some may doubt whether the instances are *innumerable* in which the word in question applies to *persons and things*. I have serious doubts whether the word in every modification, and in every sense, occur as often as fifty-times in the whole of the Old Testament. Every one is well aware, however, that words are employed figuratively, to describe an object, or a feeling, which assimilates itself in the mind, or in fact, with the first acceptation of the words selected. Thus, when a person is very much pinched with hunger, we say that he is starved to death; and when very much wet with rain, we speak of him as being drowned. Yet no one supposes that these expressions mean any more, than that one person is very hungry, and another exceedingly wet. A *Catachresis*, is a figure of speech not unknown to Mr. H. So we call the Alpine snows, *everlasting snows*, and every one understands what is meant.

It is no objection to an argument, provided it be true and solid, that it stands alone, and has been

often urged. But the argument from the application of the words *αἰών* and *αἰώνιος* *eternal and everlasting*, to objects of limited duration, to prove that the primitive meaning is a limited duration, is neither true, nor solid: yet it has been bandied about by Dr. Chauncey, Elhanan Winchester, William Vidler, and their admirer, Mr. H. till it is completely thread-bare. It is denied that, in their proper acceptation, these words can mean eternal and everlasting, when applied to punishment, from the remarkable circumstance, that sin naturally tends to its own extirpation; than which no idea can be more distant from the truth. A man who has through life maintained a course of impiety, and who has cherished every principle of depravity in his heart, dies under the influence of these principles. How is such an impenitent to avoid punishment? He carries within himself the sources of sorrow and anguish. If he be supported in conscious existence, that existence must be under the influence of sin, and consequently wretched. Or will the mere act of dying eradicate depravity from the mind? It would be remarkable, indeed, if the dissolution of the body should effect more in the renovation of men, than all the previous mercies of providence, the blessings of the gospel, or the terrors of the law. Some have died in the very act of sinning—as duellists—self-destroyers—some in intoxication; others in the act of swearing or in a fit of passion. Was the depravity of such persons like

the scale of a fish, all external? If it were in the mind, it went with them into eternity. But perhaps here may be limited punishment: will that punishment operate then, as the purgatorial fire which his holiness at Rome has kindled? Of this we have no hint in the Bible; but something which looks with an aspect directly opposite. In one of the few books, admitted by Mr. H. to be inspired, it is said, “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” Rev. xxii. 11. From this passage alone, without citing a number of others, it is manifest, that in a future state, the depraved do not undergo a renovation of nature. What, indeed, should induce the change supposed? Will the gospel be preached to lost souls? Will God work the glorious change by the immediate operation of his own power? Nothing of the kind is hinted in revelation. Is suffering in another state merely corrective and disciplinary? No mention is made of this: it is rather styled *everlasting punishment*. We know not the demerit of sin; we are partial judges—we see not the extent of its criminality—we comprehend not the perfections which it insults, the Deity which it contemns. Nor can we, without presumption, affirm, that it may not be necessary in God’s government to give to rebellion its just punishment, that they who suffer may be *Set forth for an example, suffering the vengeance of eternal fire*. Jude vii.

The meaning of the word αἰών, we can be at no loss to ascertain. This compound term is formed of αἰ—ων—*always—being* : and what *always being, existing always*, intends, in its proper application, no one can doubt. When αἰών is applied in a secondary, or figurative sense, it means, *extended duration or ages*,—as—the ages of the world—the long continuance of family privileges—or, the establishment of mountains. In a similar use of the word, very tall and aged Cedars are called, “The Cedars of God;” אֲרָזֵי אֱלֹהִים Psalm lxxx. 10. and so Moses from his being more than ordinarily lovely and beautiful, was called “Fair to God.” Αἰσῆτος τῷ θεῷ, Acts vii. 20. But the meaning of such expressions is obvious to a mere babe. Words have a primary, a precise and a definite meaning; and it is admitted that Αἰώνιος θεῶ. Rom. xvi. 26, and Πνεύματος αἰωνίου—Heb. ix. 14, *The Everlasting God, and the Eternal Spirit*, must intend eternal existence; and here the word is used in its first acceptation. So Mat. xxv. 41. The same word describes the duration of future punishment, and the perpetuity of future felicity. The eternity of this happiness my opponent will not dispute; unless in the progress of free enquiry, he should happen to doubt the immortality of his own soul. It would not only be unnecessary, but also impertinent, to trouble the reader with a long list of quotations, to prove that the Hebrew word עולם, which Mr. H. informs us is Golam, as well as the

Greek term 'αι\ων, do mean *duration without end*, as the citations would crowd the work, and only two classes of persons have denied this to be the proper meaning ;—those who do not understand either the Hebrew, or the Greek language ; or those who are determined to support an hypothesis at all hazards. If unlimited duration of felicity, or of woe, were to be described, I would ask, what other words could be selected ? Does either of the languages in question, furnish a term more clear, strong, and determinate, in its meaning ?—Perhaps Mr. H. can point out the word more appropriate. To say that such a word may be employed otherwise, is to speak to little purpose ; for so may every word—and every application of a word may be quibbled at by a mere sophister.

Farther: Any person who attentively examines the sacred records, will find that the happiness of holy men, and the misery of wicked men, are frequently placed in contrast—Nor is any word thrown in to qualify the description of punishment, or the duration of pain. No intimation whatever is given, that either state shall change from bliss to punishment, or from punishment to bliss : and, as we have already observed, the strongest terms are selected to describe the endless duration of the joys—and the pains of an eternal world. But Hell, with all its terrors, disappears before Mr. H. His magic wand, can create a *limbus patrum*, a purgatory, or a paradise, with equal ease. *The lake which burneth*

with fire and brimstone—The worm that never dies—The smoke of torments which ascends up for ever and ever—Everlasting fire—Everlasting punishment—Everlasting burnings—Everlasting destruction, &c. are, it is true, scripture expressions, and the words too, of him that cannot lie; but when thrown into the crucible of this refiner, they are melted down, and take a perfectly new impression. How far a correct one, he who first spoke these words, and Mr. H., will settle it on another day. If however this writer can succeed in destroying the meaning of the words in review, and can prove to a fallen world, that future, eternal punishment, is a mere fiction of the imagination, he will receive the thanks of all the unholy, abandoned, and profane. How they may greet him in a future state, it is not my province even to conjecture. It is possible to soothe our minds with a delusive hope; it is possible to trifle even with the truth of God, and the concerns of the soul; and pass on in this unhallowed, ruinous, and soul-destructive path, with comparative quiet and ease of mind: and under the influence of a vain hope, we may even approach the gate which leads to the residence divine, and say without apprehension of a refusal, Lord! Lord! open to us; but we are told by him who is the Lord of the place, that he will say to some, “I never knew you.” It will be wise not to compose ourselves to sleep, when it is possible that our slumbers may be broken only to endure everlasting anguish!

I forbear to enter at length into any critical remarks on Mr. H.'s translation of Πυρ τοῦ αἰώνιον, Matt. xxv. 41. which he renders *long enduring fire*, p. 10 as no one acquainted with Greek can suppose this to be a correct translation; unless, indeed, something had appeared in the connexion to dilute and reduce the meaning, or necessarily to require a rendering so far from the primary acceptance of the words. Let Mr. H. produce a single lexicographer of any respectability for his acquaintance with the Greek language, who will assure us the word αἰώνιος does in its first and proper sense mean *long enduring*, and it shall suffice. If not, either the author is very much in the dark relative to the meaning of the language which he chooses to criticise, or he must from some other cause pervert its meaning. In connexion with the translation we have just quoted, stands a most curious, and if I am not much mistaken, an original account of the day of judgment. Thus speaks Mr. H. "It is *evident* that the expression (everlasting fire,) refers to the persecuting Jews and Pagans, together with their emissaries, who would, in consequence of their own schemes of pride and ambition, be for a long series of years, involved in the most terrible national calamities; while those who were led astray by them, would become partakers in their sufferings; and the separation of true Christians from the corrupters of truth and righteousness, who would thus suffer the consequences of their own violence, *appears evidently to be that day of judgment which is here, and in many*

places spoken of." p. 10. This extraordinary, and very perplexed sentence, is most difficult to harmonize in its different members, in any tolerable degree. Is the *separation* of true Christians from the corrupters of truth, the *day of judgment*? I had used to think that a *day* was a *portion of time*, and not the act of a rational being. Is it *very evident*, that our Lord meant that this said *separation* by persecution, was the *day of judgment*? Whence does this dashing writer collect such a constellation of evidence? Certainly not from the chapter on which he is commenting. No, for there a circumstance of the kind is never mentioned. It is true our Lord does in the chapter preceding, foretel the overthrow of the Jewish nation by the Romans—but there the words Mr. H. has cited are not found. Nor am I aware of any allusion to them: and in this chapter where they occur, there is not a reference the most remote to the Roman invasion. And had it been so, it would be difficult to prove that any religious persecution was intended by the Generals who led the invading armies, or by the Chief Magistrate: and equally difficult to ascertain when the separation took place, of which this Author speaks. We read, Matt. xxv. 31, 33, of a separation being made between the sheep and the goats; but unhappily for Mr. H.'s comment, he who made that separation was not a persecutor, but THE SON OF MAN. The Jews supposed that the Messiah was to stand at the head of an army, and lead them to

conquest, and to glory : that he was to divide them from all other nations, and give them a most triumphant ascendancy over all the empires around them. But I was not aware that this author was for encircling the brow of the Son of God with the same martial honours ! Not content with moderate things, Mr. H. refers to “many other places ;” but specifies none. Pray, where do we read any thing like the remarkable sentence before me ? Is it in Paul’s address to the Athenians, in which he mentions the day of Judgment ? In that address we are reminded that, “God has appointed a day, in the which he will judge *the world* in righteousness.” Acts xvii. 31. But surely the Jewish nation is not to be identified with the world ! Or, was it this *separation*, of which the same Apostle speaks, when he assured the Corinthian Church, that “We must *all* appear before the judgment seat of Christ.” 2 Cor. v. 10. Then, surely, the inhabitants of Corinth had no personal interest in that marvellous affair, for they were Grecians and not Jews. Where, then, is this extraordinary fact related ? Hitherto we have not met with a single hint, much less with “many places,” which speak of it. But perhaps this Author means that, “suffering the consequences of their own violence,” is the day of Judgment, spoken of in scripture. Still, *suffering punishment* is one thing ; and *a day*, which is a portion of time, is most distinctly another ; and they cannot be so amalgamated as to become one and the same

thing. In different parts of the sacred volume, the day of Judgment is spoken of, as that period in our existence, when we must appear before God—appear in common with the whole human race—that then the secrets of the human heart will all be revealed—that eternal punishment, or eternal blessedness, will be awarded to all, as they are unbelievers, or believers in Christ; and that the whole is to succeed the resurrection of the dead. For a clear view of the whole subject, the reader is referred to Matt. xxv. 31, 46. Acts xvii. 31, Rom. ii. 16. 1 Cor. iv. 5. 2 Cor. v. 10. 1 Thess iv. 13—18.

The day of judgment, according to Mr. H either, will never arrive; or, if such a period ever come, the greater part of the human race will have no concern in it. That day is set apart, only to divide Christians from the corrupters of Christianity: and to punish the latter by wars, and temporary distresses. I would not willingly mistake Mr. H.'s meaning; but if this be not the meaning, I confess the sentence is beyond my comprehension, nearly as far as it is distant from the language of divine revelation. But it is evident, that up to this hour, by far the majority of the human race never hearh of either Christ or Christianity. So far then the bulk of mankind have neither corrupted, nor reseived Christianity, But we are not informed by the author what is to be done with such persons. Are the poor pagans to be assorted with the corrup-

ters of Christianity, or how? It is also a little perplexing to know what *mankind* have to do with such a day of judgment; unless, indeed, Mr. H. can prove that such a day is appointed for every succeeding generation, and for all nations of every succeeding age. Bonaparte convulsed Europe, but what cared the majority of mankind for Bonaparte; he never interrupted their concerns; if he troubled millions, there were perhaps still left five hundred millions who never heard his name. But if our Lord meant a temporal punishment only; the happiness of which he spoke, might be temporary in its duration also. Perhaps the felicity of good men is to rise no higher than a freedom from war—from persecution—from famine: and all this for a *longenduring* period! Amazing, indeed, if the hopes of the martyr, of the afflicted, of the persecuted, are to terminate in felicity so low, so base born, and so ready to perish! But this is as clearly the sense of Matt. xxv. 46, as the former idea given by this writer is of the day of judgment, and the punishment of the wicked. And thus shall we be rid at once of future punishment, and of future happiness; and thus are we raised to the honourable level of the brutes which perish!

Everlasting fire refers to the persecuting Jews and Pagans." Unhappily for the beauty of this application of the words, gunpowder, and fire-arms were unknown in the early days of persecution; otherwise, by the use of a very harmless

hyperbole, one might have said of these persecuting *Sons of thunder*, that they kept up an *everlasting fire* ! But if this be our Lord's meaning, how vapid, and how worthless, must all this pomp of description seem.—God—Christ—Holy Angels—everlasting fire—everlasting life—goats on the left hand—sheep on the right hand—an eternal kingdom prepared, and bestowed—and everlasting fire prepared for the devil and his angels—and—all this to mean what ? Why, that the Church of Christ should be persecuted for a while ; and that then, the persecutors shall be punished ; that is, a very few of them shall be so ; for all who commenced, and carried on the persecution alluded to, were dead and gone before the punishment was inflicted :—and that this punishment when inflicted, was to be a war that should last for a short period, and which, even whilst it raged the most fiercely, would scarcely affect one in fifty thousand of the then existing portion of the human race !! Surely we shall soon cease to wonder that Joanna Southcot, and John Wroe, have their admirers and followers, if in the nineteenth century, and with the Bible in our hands, we are to be abused with such absurdity, for divine truth.

If we have only such a day of judgment as this writer describes, we shall in fact have no day at all. All the notices of such a day, all the descriptions of its terrors and its joys, its rewards and its punishments, its magnificent views of the Deity in all his

glory—of angels, arch-angels, and the trmup of God, have all evaporated. Our dependance on the language and representations of the sacred oracles is overthrown, and the volume of inspiration must be treated as a composition the most inflated, turgid, and bombastical, of all the productions which have ever invited the attention of men. Instead of being the book which the unlearned may understand, and which the way-faring man, though a fool, cannot err in interpreting, we must all be subject to a very severe disciplinary course of instruction, or we must receive a new volume, heaven-inspired, as a comment on the Old, before we can apprehend meaning so recondite as that offered by Mr. H. With such a day of judgment as this gentleman describes, how are the innocent to be vindicated, who shall sustain the purity of their motives and character ; both which had been defamed ? Who shall avenge the injuries received by the widow, the fatherless, and the oppressed ? How are the vicious to be singled out, and dealt with according to their crimes ? How are all the righteous to be treated singly, and according to their character ; they, who in many ages have suffered in the cause, and for the truth, of the eternal God ? Or—how is the providence of God to be justified, the honour of his reign in ages long since past, to be asserted ? Malignant and blasphemous aspersions have frequently been cast upon the government, and upon every perfection of Deity—and have all the daring rebels in

this unhallowed warfare no judge to meet, no rehearsal of past deeds to hear. What? Have the Judases, the Pilates, and the Julians, of former days no individual account to surrender? Are the Paris massacre, the Irish massacre, the scenes of the Inquisition, and all the deeds of darkness, to remain in everlasting concealment? Surely there must be a day for the grand assize, when the world shall assemble, and that disordered world be restored to harmony—and its glorious Judge be acknowledged as the holy, the righteous, and the true God. In accordance with such an idea, we read of Christ sitting as the Judge on his throne—graves opening—the dead arising—books being opened—of the welcome given by Christ to all his followers to enter his eternal kingdom and glory; and of the outer darkness assigned to all hypocrites and unbelievers. Then shall the body which had born the image of the earthy, bear the image of the heavenly. Then shall death be swallowed up in victory. Then shall the body of Christ, which is his Church, be completed. Then will he have accomplished all the purposes of God, relative to the restoration of his chosen; then shall he see the travail of his soul with everlasting complacency. The last enemy shall be crushed, and become his footstool, the last follower be gathered in, and then shall the righteous shine as the sun in the firmament, in the kingdom of the Father. And then, God will unveil all the glories of his character, and

bestow, from his infinite fulness, ineffable blessedness on all the purchase of the Redeemer's blood ; and that, not for a *longenduring* period, but through the ages of eternal existence !



SECTION V.

ON THE EXISTENCE OF SATAN.

TO prove the existence of an Evil Spirit, called in the Sacred writings by the names of Satan, the Devil, the Old Serpent, and Abaddon, was the design of Mr. Carlisle : and to prove that no such being does exist, is the intention of Mr. Heineken. With this part of the controversy, I have no wish, at present, to interfere, as Mr. C. appears by his first attempt, to have the subject fully within his own reach ; and has also pledged himself to the public to write another volume on the subject. According to Mr. H. to admit the existence of such an enemy, would go far towards impeaching every perfection of the Deity. All the talent of this writer is brought to bear upon this point ; the belief of the existence of the destroyer of men, is placed before the reader, as fraught with horror, and as calculated only to produce terror. And it must be confessed, that for a *Night piece*, this Author can use his pencil with effect. His criticisms on the Demoniactal possessions recorded in the New-Testament, discover a degree of ingenuity, which other parts of his work would scarcely allow his readers to give him credit for

possessing. From page 37 to 41, however, a smile will be excited, as the eye of the reader passes over their contents, to observe, how the garrulity of the author is presented to him as a substitute for argument; and the account of lunatics washing their coat sleeves; proposing to throw a man out of an upper window; and of drinking Madeira to destroy a mouse's nest in the stomach; are instances adduced as demonstrative evidence, that Christ only cured the epilepsy, lunacy &c., when, in the *incorrect* language of the New Testament it was said, "He cast out devils." A person with an orthodox faith, however, and who has consequently less understanding than an Unitarian, would think that the little understanding he had was insulted, rather than appealed to by such small-talk. I shall not make any remarks on the quotations from Dr. Lightfoot, only to notice, that the last paragraph quoted by Mr. Heineken, ends with a parenthesis—p. 44. But in Dr. Lightfoot's works there is a short sentence after the parenthesis, which Mr. H. felt it convenient to omit; the sentence is—*And here in truth a Devil was present.** This was the Doctor's opinion relative to a Demoniac who was brought to Christ. No one acquainted with his writings can for a moment imagine that he denied the existence of the devil: but if any person ignorant of his writings should think that he did, Mr. H. is

* Lightfoot's Talmudical Exercitations, Works, Vol. I. p. 211

willing that he should remain in his error; otherwise, why omit the latter part of the sentence quoted, which conveys so clearly the opinion of that learned divine on the subject. But supposing the devil has no existence, how is the moral character of God less implicated, than on the supposition of his actual existence? Two or three remarks on this subject will not be improper.

The works of the devil are not the effect of divine ordination, much less of divine agency. If that enemy exists, he is a free agent, and if he injures mortals, it is because they choose his service. Here there is no compulsion, all are free, each is a voluntary agent. Moreover, all the evil, both natural and moral, which does exist, would continue to exist if Satan were annihilated. The mischief is done. The Scriptures declare that the whole race of Adam is depraved, and that the depravity is total. "And God saw that the wickedness of man was great upon the earth, and that *every imagination of the thoughts of his heart was only evil continually.*" Gen. vi. 5. Observe, God saw this; our author did not,—and perhaps what he has not seen he will not believe. "The Lord looked down from heaven upon the children of men to see if there were any that did understand, and seek God. *They are all gone aside, they are altogether become filthy, there is none that doeth good, no not one.*" Psalm. xiv. 2, 3. But these were the sayings of old times, and teach an antiquated doctrine; perhaps, also, it was

the language of hyperbole. Well, but Paul does not allow that human nature has advanced one step in moral improvement, even down to his own time. See the Epistle to the Romans, chapters, 1, 2, 3, *passim*. And if Mr. H. will look over our ale-houses—our prisons—our transportation lists—the heathen nations—or even examine with care society at home, he will find that vice is not very much debilitated, even in this late age of the world, and in the midst of all our improvements; and when, according to his own account, we might have expected, that sin would have nearly arrived at self-annihilation. Does the denial of Satan's existence destroy or even weaken these facts? Or would their existence on that principle lessen their evil, or render their prevalence more consonant with the perfections of Deity? This will not be pretended. And still the Governor of the universe could annihilate these moral evils as easily as prevent the existence of a devil in his dominions. Why he does not destroy them, is not mine to enquire. They do exist.

All natural evils exist in such variety, and in forms so awful, as to prove that the misery of sinful creatures is consistent with the glorious perfections of the Lord of all. And to what greater extent that misery might prevail without impeaching his divine character, we have no data on which to proceed in forming a conclusion. I do not here enter into any detailed account of Tornadoses—

Hurricanes—Earthquakes—Famines—Pestilence—Storms by sea, and upon the land—and eruptions of Volcanoes ; all which are evils of a magnitude the most serious, and if there be no future punishment, are much greater afflictions, than any Satan can originate. Nor is the prevalence of evils so great, easy to be reconciled with the benevolence of a gracious God, or his righteous government of innocent beings. Do we not witness daily also, the triumphs of poverty, fevers, consumptions, madness, blindness, the loss of limbs, and a series of the most afflictive occurrences of every description which the mind can contemplate ? How, I ask again, is it consistent with the benevolence, goodness, grace, and love, of the divine Being, to allow the dominion of all this moral and natural wretchedness, when a single effort, yea, a word from Omnipotence, could in a moment eradicate every moral, and remove every natural evil ? We do not ask that holy Being the reasons of his conduct, and we feel thankful that we have been taught not to dispute, but to adore. Another day will remove every difficulty. That ONE ENEMY should exist, excites all the apprehensions of this writer ; whilst ten thousand others exist without arousing him to the same wakeful concern ! According to the unhallowed boldness of p. 112. we might account for the existence of all these evils, by describing our glorious Creator as a SAVAGE DEITY ! but we are not Socinians,—as believers in an Orthodox Creed, we

can account for the recurrence, and predominancy of these evils, on principles in harmony with righteousness, benevolence, goodness, and truth. But if we could not in any way account for what is fact, it would be our duty to suspect the imbecility of our own reason, the blindness of our own minds ; and not wantonly to impeach the divine character.

Once more :—Sin must be a *very horrid evil* in the sight of God, otherwise it would not have been personified in the very frightful manner in which it is done. If there be no devil, then the names Abaddon, the Devil, a roaring Lion, Satan, the Old Serpent, and the great red Dragon, must imply something more than the qualified terms, *mere human frailty—Error—Weakness—Infirmity—Folly—and Inadvertency*. When is sin described by the Socinians, in such language, or in terms equally alarming in their import ? Its ascendancy over the mind is distressing, it is madness ! The poor prodigal is said to have *Come to himself*, Luke xv. 17. A very clear intimation that his former condition was considered as a state of derangement of mind. Views so alarming, and equally humbling, are not punished by the system of my opponent ; and may be treated also as a bugbear for affrighting children, or fools, but they are familiar to the sacred writers—and occur in all their compositions. Nor is the aspect of these ungracious personifications rendered more lovely, or softened to mildness, by a denial of the existence of the devil. And if these

representations of sin be not the mere flowers of Rhetoric, the mere turgidity of a *sombre* eloquence; the evil of sin is much greater than popular opinion allows. Whence, it may be asked, arises the difference between the descriptions of sin given in the Bible, and those views of it furnished by the Socinian system?

It is remarkable moreover, that Jehovah expresses himself in language of an import the most alarming, in reference to sin. This evil is said, "To grieve him at his heart."—"That upon the wicked he will rain snares, fire and brimstone, and an horrible tempest"—that—"Tribulation and anguish are upon every soul that doeth evil"—that—"God is angry with the wicked every day"—and that—"He who made them will have no mercy on them." Under what circumstances a Being so gracious as the blessed God, should use such expressions of indignation, and issue threatenings of a character so awful, it is easy to determine. These thunderings of long continued sound, these lightnings of awfully vivid glare, pass over this world, and threaten its overthrow and the ruin of souls, because we have sinned! If the devil have no existence, yet the terrors excited by these denunciations of God are the same, and the feelings of horror are awfully justified by the wreck of souls in eternal perdition. To banish the idea of a devil, may remove a certain description of fear, may lead to extenuate the evil of sin, and may induce a

man to think that he can do without an Almighty Saviour ; but in God's estimation things may be quite different.

The tender mercies of God are over all his works : but at times those tender mercies are *visibly* withdrawn. Can it be, that some alarming catastrophe has interrupted its course ? Why is it impeded, why is it withdrawn ? What has given birth to the evil which has caused God himself to retire, or if present, only present to punish and overwhelm ; may deserve a very serious investigation. The evils which have prevailed in the world could not be designed as disciplinary to the individuals who sustained them : at least in innumerable instances. No : they felt not, they scarcely saw the evils, till they were overwhelmed by them in irretrievable ruin. Has the destruction of Catania, Pompeii, Herculaneum, and Porto-bello, been of this nature ? Mr. H. must be familiar with their history. What advantage did the inhabitants derive from these awful visitations ? And if they were designed to admonish survivors, did the admonition produce any important effect ? Let the history of the nations around these scenes of devastation testify. But how, if the inhabitants of these cities, in common with the world, were not awfully depraved, were they justly doomed to so dire a destruction as an admonition to others ? Must a human body suffer the amputation of its limbs to teach others to watch for the preservation of their own limbs ?—To

say that these evils arose from natural causes, is not to remove the difficulty, but to leap over it ; it is a mere evasion. The Governor of the Universe created these natural causes ; but we cannot suppose that he would place beings nearly innocent, or only erring and frail, in a situation so perilous. No, these miseries are the consequences of apostacy from God. Had such apostacy been unknown, the accompanying evils had been equally unknown. In the whole of human society, wretchedness is continually appearing in every diversity of form, is continually assuming a varied aspect of horror and ghastly dread. At one time, war, with a million of afflictions and deaths in its train, imposes upon the nations miseries and woes, innumerable and indescribable ; at another period, or in another part of the world, famine, pestilence, and poverty, have their provinces, through which they march in terrible array. These evils are regarded when distant, and but very indistinctly apprehended, as awfully formidable. But the misery which shrinks from observation, the pining sickness, the agonizing distress, which consume the vitals of thousands in private, is most revolting to every feeling of the human heart ! Nor is a gay and dissipated life exempted from misery as overwhelming. Have we not known the affluent, the great, the right honourable, and noble, sicken under mortification of mind, disappointment of hope, and the failure of schemes and prospects ; and in order to be rid

of a burden insupportable, have rushed uncalled for into the presence of the Creator? Throughout the globe, amongst all orders of its various inhabitants, we observe the march of misery and ruin! Why is all this misery allowed to triumph over persons who are *weak*, rather than *criminal*, who are *frail* and *erring*, rather than *wilful apostates*, and *flagitious traitors*, *daring rebels* against the sovereign authority of the most high God?—If Satan have no existence, then, if possible, is the guilt of men still heightened; for their sin must have been self-originated. Is it no extenuation of crime that the offender was in the first instance seduced? Some have thought, that as Satan sinned without a tempter, so he was left to perish without mercy. Mr. H. places us in a similar situation with that arch-apostate; we have sinned without a seducer: for however men now tempt each other, the introduction of sin, or rather its generation, must have been in the human bosom. Alone, and unaided, its progress has been rapid; its rear has been brought up by damnation. And all this by men themselves, and without the aid of a tempter. Does this idea extenuate the guilt, or lessen the misery of the fallen?

I am fully aware how easy it is to use great swelling words of vanity; and too frequently it happens, that when any representation is made of the divine character, not exactly in accordance with preconceived opinion, to exclaim, “I should consider the

heathen god, 'Moloch, or the Hindoo idol, Jugger-naut, pictures of pure benevolence, when compared with such a terrific and savage deity !" p. 112. A man who *may possibly* take an erroneous view of the subject he opposes, should be cautious how he allows himself to drag the Deity into every question of strife. But here we have plain matter of fact, not subjects of airy speculation ; and to describe Mr. H.'s exclamation in his *own* elegant language, I should say, *it is all splutter and bounce* p. 20. But in the more grave and sober language of one of ancient times, it might be asked,—“ Nay, but who art thou, O man ! that repliest against God ?” When a man can deliberately caricature even the Deity himself, to render the system of an opponent detestable, either he has no strength to meet that opponent, or reverence for the Almighty is not the prevailing feeling of his mind.

The statements which have been made of the extent and prevalence of human woe, are facts incontrovertible, and against the existence of which it is in vain to declaim. How did all these calamities originate ? Who opened this Pandora's box, from which flew all the miseries which have taken up their residence on this globe ? Is moral depravity the source of calamity ? If so, whence sprang this flagrant evil, this moral pestilence ? Was the creature when recent from the hands of the Creator vicious in his very constitution ? Did hands so holy bring together, and fashion into man, ma-

terials so alloyed with corruption ; elements so jarring and discordant ? Surely the work of HIS hands, will not ask the Creator, “ What makest thou ? or, his work say, He hath no hands.” Isa. xlv. 9. Could evils so vast, and so damnable in their influence, be the accidental produce of human passions when pure, or of natural but pure appetite ? Whatever hypothesis is adopted, moral depravity must not be charged on the Lord of all, as necessarily arising from the nature of his work. How could he be holy and gracious, who should give existence to beings, who from a fatal necessity must sin ?

On the principles of divine revelation, the question, how sin came into this world, is set at rest in a moment. He who was created was constituted a free agent ; perfectly able to maintain the purity and rectitude of his nature, as he came out of the hand of God : and yet free to fall in with temptation, and if he chose, to forsake God. A tempter appeared, he listened to his voice ; and thus involved himself, and all his posterity, in all the mischief which ensued. Like some traitor of noble blood, he conspired against his rightful sovereign ; his person was seized, his whole inheritance was confiscated ; and himself and his descendants were made to feel *as at this day* the weight of the ruin which he has drawn upon them. Thus, the Apostle of the Gentiles—“ As by one man sin entered into the world, and death by sin”——“ Through

the offence of one, many be dead.”——“For the judgment was by one to condemnation.”——“By one man’s offence death reigned by one.”——“By the offence of one judgment came upon all men to condemnation.”——“By one man’s disobedience many were made sinners.” Rom. 5, 12, 15, 16, 17, 18, 19. The reader will excuse quoting parts detached, he will see the whole argument in the chapter and verses referred to. So on another occasion the same writer remarks——“For as in Adam all die, so in Christ shall all be made alive.” 1 Cor. xv. 22. If by any process of argumentation it could be evinced, that a denial of the being of the devil, would lessen the evil which prevails, then it would be of serious importance, to prove that the idea of Satan’s existence is a mere chimera. But what avails it, whether the fire-brand, which kindled the flame that has consumed the city, were brought by an enemy, or applied by the hands of those who perished in the conflagration. The mischief is done ; the ruin is complete. Prove that Satan does not exist, and by so doing you merely correct a speculative error ; the pestilence is still raging, whoever introduced the contagion. Not a particle of the misery pervading human society is annihilated by this peculiarity in Mr. H.’s system. That misery can be removed, but for its removal Socinianism provides no effectual means. An anodyne is administered to the patient excruciated with pain, but he only sleeps

for a moment, to awake in everlasting sorrow. He who died to atone for sin, has bruised the head of the old serpent; he lives to destroy the works of the devil, and he is the author of eternal salvation to all who obey him; not by amusing us with tales about no devil, but by delivering us from the power of that enemy, the dominion of sin, and the curse of the law.

It is true, a Socinian Minister may not be aware of the extent of wickedness which prevails and predominates over the human race. He is, perhaps, a man of retired habits, and is often shut up within his own study: his acquaintance may be chiefly among the polite, the learned, and the virtuous. His small congregation may be composed chiefly of the gay, the wealthy, and even of the affluent: and the plague of his own heart, may be a subject with which he has no acquaintance. From such a person, society receives credit for a degree of virtue, which, amongst the bulk of mankind, has no existence. In such a connexion the circumstances of a large portion of his fellow-creatures, lost in wretchedness and woe, come not under his notice: he may perhaps even doubt the existence of the depravity and misery which others are compelled to witness. And even the haunts of dissipation, open to the wealthy and profligate rake, are not exposed to his scrutiny: or should he by chance look through the vista, he turns away his eyes with becoming abhorrence, and soon forgets

that such retreats are ever visited. As a minister, his discourses will often turn upon subjects much more speculative, and which belong to the head, rather than the heart: a course of Lectures is repeated every year or two, on no devil—no hell—no future judgment—no Holy Spirit—no atonement—Christ not God &c. all which attract attention, as would any mere matter of curiosity; but when gone through, empty pews remain for ordinary services. Farther: whilst moral evil is not considered as criminal in every particular, or whilst its enormity is lost sight of behind qualifying representations; the impressions made upon the mind will be very feeble, nor will its direful consequences produce alarm. Those impressions will not be rendered more powerful, by erasing from the mind a conviction that sin deserves everlasting banishment from God's presence, and from the glories of the heavenly world. And, finally:—whilst almost every truth peculiar to the gospel of Christ is denied—and a creed presented to the congregation composed very much of negatives—sin will be contemplated as an evil of no great magnitude, nor will its effects on our welfare in a future state be considered as of much importance; and hence an effort very small, will be regarded as sufficient to effect our cure, and complete our salvation. The speculations of this system are powerless, they are lifeless. The only productions of this class of men which can long survive themselves, will be of a literary cast; their theological labours will not

generally *follow*, but often *go before* themselves. While one is compiling five ponderous quartos on the evidences of Christianity—another may be writing on Electricity, or Pneumatics: and all the while thousands of souls are plunging into a vortex of temporal misery, and into an abyss of eternal ruin! Satan is hiding himself behind his own delusions—he is blinding the minds of men lest they should believe—carnal security, imaginary goodness, pride, and infidelity of heart, have all conspired to hush into the most fatal repose the alarmed conscience; and in thousands of instances it is to be feared the slumbers will not be broken, till the loud peals of vengeance awaken the mind, and for ever destroy the soul-murdering delusion! I should exult with pleasure, were it just to believe that the system I oppose promoted not this fatal delusion. That it does, I can have no hesitation in affirming. It places a screen between the eye of the mind and eternal ruin—it infuses a palatable drop into the cup which contains the hemlock that murders the soul!



SECTION VI.

PERSECUTION OF THE SOCINIANS.

MANY have made attempts, when engaged in religious controversy, to excite the compassion of others towards themselves, by holding out to the public that they are persecuted for conscience sake. This complaint has supplied the lack of argument in some instances, and in some cases it may have been true. But where it is true, it is not always wise to tell this unpleasant truth; for a momentary feeling of compassion is seldom accompanied by any relief; frequently leads in a short time to avoid an object whose complaints are a tax upon our cheerful feelings; and almost invariably lessens our esteem in the same proportion that it distresses our feelings. What Mr. H's. reasons are for calling the attention of the public towards himself, and his brethren, as persecuted by the orthodox, remains yet to be told. I have been his neighbour for a few years, and never heard any attack upon his civil rights; or the rights of his immediate friends. I have also known a little of the movements of different bodies of

Christians abroad, yet never heard of any modern attempt to persecute individuals, or bodies of persons, in the denomination to which he is attached. It will scarcely be imagined, that the Birmingham riot of 1791 was in Mr. H's. recollection when he wrote the paragraph which I shall presently transcribe ; as that was the outrage of a mob, with whom the Sectarians alluded to by this writer, had not the most remote connexion. It seems, however, that he or his brethren have lately suffered persecution, for thus he writes :—" Were they (his opponents) so proud as to think it no honour to knock down a Unitarian? or were they so modest as not to covet such an honour? If they had been quite sure of their mark, I question whether they would have had many qualms of conscience; for to knock a poor Unitarians on the head, *per fas, aut nefas, is considered as the very acme of orthodox glory.* p. 22. By whom it is considered as the acme of orthodox glory to knock a poor Unitarian in the head *per fas or nefas*, (right or wrong), Mr. Heineken has given us no information ; he has none to give : so far as the Dissenters are concerned, his imputation of such feelings to a class of men who have never offered him any injury, is either the offspring of malignity, or, to use an elegancy of his own, is *all splutter and bounce!*

Have the neighbours of this Author persecuted him? If so, it has been done very quietly ; I have not heard that a Minister of any Denomina-

tion in Bradford, or its vicinity, have thought that even *his most important Lectures*, have been of sufficient consequence to deserve even a single remark. It is true, in days long since gone by, the Parliament of this Kingdom did lay the Socinians under peculiar disabilities: but I have not heard of the Dissenters, or of any individuals amongst them, who promoted the passing of those obnoxious laws;—or who opposed their repeal. Perhaps this writer can give us information on this subject. I apprehend that at present none is before the public. But though the restrictions to which I have alluded, were originated by those who stood at the Head of our religious National Establishment, yet it may seem that the Church of England has purified itself from its old sins, and has become more liberal in its views and feelings. The Calvinistic Dissenters have now the reproach of a persecuting spirit thrown upon them: they have grown malignant, they have commenced persecutors. Thus we read:—“Upon what ground, I would ask, can such persons attempt to vindicate their own separation from the Church of Rome; or their dissent from the Established Church of England? They will probably say, it is because they consider the former as a corrupt and domineering Church; and because they cannot conscientiously subscribe to the thirty-nine articles of the latter; and yet like HOLY INQUISITORS, these very men INSIST upon a belief in their five points

of Calvinism AS ESSENTIAL TO SALVATION ; DENOUNCE THOSE AS INFIDELS *who refuse their assent to these dogmas* ; EXCLUDE THEM FROM THE PALE OF THE CHRISTIAN CHURCH ; *and with more than Athanasian bigotry and presumption,* THUNDER OUT THEIR ANATHEMAS, *and declare,* THAT THOSE WHO ARE NOT OF THE SAME FAITH, SHALL, WITHOUT DOUBT, EVERLASTINGLY PERISH ! But they will perhaps say that their dissent is grounded on the broad and firm foundation of the right of private judgment in matters of religion ; and this appears to be the only rational principle upon which these SECTARIANS, (whose religious opinions are much more Calvinistic ; and whose Christian feelings towards those of other denominations are FAR, VERY FAR LESS LIBERAL THAN THOSE OF THE ESTABLISHMENT ;) can with any appearance of consistency attempt to justify their secession ! Yet these zealous champions of religious liberty, make no scruple of refusing to their FELLOW DISSENTERS, that inalienable right, for which they themselves boast of having so strenuously contended !! ” p. 96. My reader will forgive the trespass upon his patience occasioned by this long quotation ; a tax upon that patience so much the more severe, as it is made up of the most notorious and palpable misrepresentations : an answer to which may be included in one word, MENTIRIS. Mr. H. is no doubt aware, he at least ought certainly to be so, that the *Five points of*

Calvinism, as they are called, are these points on which we differ from the Arminian Methodists—and *none other*: it remains, then, with him to prove, that at any time, or under any circumstances, the Calvinists pronounced Anathemas, and declared that those would everlastingly perish who differed from them only on these points. The Calvinists do not do so: they never did:—they do not think so,—they never did. The CALVINISTS believe that thousands and tens of thousands of ARMINIAN METHODISTS ARE HOLY MEN OF GOD: that they possess living faith in Christ Jesus, and are an honour to the Christian name! To meet with these our fellow-christians on public occasions has afforded us sincere pleasure: and in private, we have been comforted and edified by their animated and scriptural experience. If this writer had not shook hands with shame, he could never have written this gross libel. What! Do we not anticipate a happy meeting with tens of thousands in heaven, who never saw the points denominated Calvinistic, as we do? Yes, verily; and we rejoice in the glorious prospect of an inseparable union with them in eternal felicity!

“ *These men insist upon a belief in their five points of Calvinism as essential to salvation.*” Mr. H.’s ignorance is his only apology, otherwise he would have known, that in every Calvinistic Society of any considerable extent, there are persons whose views do materially differ upon every one of the five points

in question. Nor am I aware that a Candidate for admission into any such Societies, was ever asked his views on those controverted points, in order to ascertain his Christianity: but simply, if asked at all, to ascertain how far a union of profession and views could be hoped for; and thus the edification and comfort of the Society be promoted. So far have the Baptists been from regarding these points as essential to salvation, (and our Independent Brethren are as hostile to the idea), that they have never refused to baptize an Arminian Methodist, whose life was consistent with his profession, although at the very moment of his baptism, it was known that he disbelieved *toto cælo* the opinions peculiar to Calvinism: and in baptizing such a person, they regarded him as a member of Christ, and an heir of the kingdom of heaven. What the Author will think on a reviewal of the unhappy paragraph before me, I know not; but he who could sit down with Mr. Heineken's means of information before him, and could deliberately write the ninety-sixth page of his book, must have a hard forehead!

Mr. H. must have some fact before him, which has excited the uneasy feeling of persecution *intended*, or commenced. Does he refer to the Manchester controversy? "Yes," said a friend of mine, "that was a galling business." Well, be it so: but the comfortable recollection that his meeting-house was built, and endowed by Socinians, if

this indeed be the fact, will prevent all personal anxiety. I may be permitted to make one or two remarks on this very unpleasant controversy. If the meeting-houses, endowments, and funds, in the possession of the Unitarians *be properly and justly their own*,—then the enquiries and the unkind reflections, if unkind they were, of a few individuals, can only tend ultimately to prove the integrity and uprightness of that body, and to carry the society to a much higher point of honour in public estimation. The man who has no contraband goods in possession may safely welcome the officer of excise to examine his premises : but if it should be otherwise, he may speak of being persecuted when an honest enquiry is instituted. But should it even appear clear to demonstration, that the major part of the Chapels, Endowments, and Funds, now in the hands of the Unitarians, were actually originated by Trinitarians, and were by them designed for persons of the same faith and order with themselves, yet even in that case I would *as an individual say, we would not by any means, were we able, take from you such Chapels, Endowments, and Funds*: To God and your own consciences, in that case, I would leave the whole business. A people who love the gospel will always do what they can to provide places of worship, and support the ministry of the word ; and what is lacking, Christian friends around will supply. I would also publicly avow it as my own opinion, for here, I speak only for myself, that

the less the ministers of the gospel have to do with contentions about endowments, chapels, &c. the more it will be to their comfort: and the man who should liberally endow our Chapels, would only furnish an apology for the covetousness of the next age,—or give an unprincipled man an opportunity of holding his place in defiance of his flock. I had rather receive a few pounds annually from a fund which might be withheld from an improper person, than have a chapel liberally endowed. With such views and feelings, I would never lift one hand to deprive any religious body under heaven of one shilling in their possession; for if rightly obtained, they ought to enjoy it; if unjustly, our necessities are not such as to require us to use compulsion; and he who presides over his church, will soon bring all these little matters to a proper issue. Nay, I would add farther, that if imposing the weight of a straw upon the consciences of the whole body of Socinians, would alter the course, and new-model the concerns of that body, I should shudder at the idea of thus invading the province of the Son of God. But when called to contend *pro aris et focis*; not for the five points of Calvinism; but for the Divinity of Christ, and his righteousness, and atonement; the Personality and Deity of the Holy Spirit; and the Inspiration of the Sacred Records; I would say, “Let God be true, and every man a liar.” These are not matters of pounds, shillings, and pence, but they are in my own view, essential to the existence of a “Good

hope through grace," and the everlasting salvation of the immortal soul!—There may have been, however, an undue degree of warmth manifested in defending even truths as glorious as these: "for the wrath of man worketh not the righteousness of God." But let Mr. H. and his friends bear in mind, that he whom they regard as "The poor and humble man of Nazareth," we consider as sustaining also, an infinitely higher character. If a Socinian wound the person of Christ, he regards the wound as inflicted on a mere creature like himself; but to us such an insult is considered as gross impiety, and outrageous blasphemy!—I have been led thus far, because Mr. H. seems galled with some idea, most unjustly cherished, of persecution; and under the anguish which this feeling has occasioned, he employs language, which would more than warrant an application of his own terms of AUDACIOUS CALUMNIATOR to himself. p. 95. As to the reproachful use of the word SECTARIANS, when applied by him to the orthodox, it is ridiculous, Mr. H. being to all intents and purposes a SECTARIAN himself: and his calling his opponents HOLY INQUISITORS, can only expose the malignity of his own feelings, and is too contemptible to deserve a mention.

It will be proper before I close this Section to enquire what the word persecute means. And here I may observe, that it cannot mean the detection of error, or the holding up of that error as a warning

to others that they be not led astray by the seductions of the wicked : for this was a work in which almost every sacred writer was more or less engaged. Nor is it persecution, to speak with the greatest plainness and decision relative to our views of the future destiny of certain characters and descriptions of persons. Even the meek and gentle Redeemer of men said to one class of his hearers, “Ye serpents, ye generation of Vipers ! how can ye escape the damnation of hell ?” Matt. xxiii. 33. If a man rise up among us who denies every important truth which is peculiar to revelation ; and yet resolves to call himself a Christian, we are to call him a Christian also, or else we are judges of men’s hearts, and persecutors ! A certain description of *candour* is by this class of persons extolled to the skies, which candour is only a by-name for indifference to all religious principle. Nor have any class of men been more sarcastic in their observations, or sneered with greater contempt at their opponents, than the writers of the Socinian school have at those they have been pleased to denominate the orthodox. But all this is very remote from persecution. What is persecution ? It is the depriving a man of his civil rights on account of his religious principles. Fines, confiscations, imprisonment, banishment, death ; are all various modes of persecution when inflicted on account of religion. Thus it was persecution on the part of Faustus Socinus to procure the imprisonment and death of Francis Davides,

the Superintendent of the Socinian Churches in Transylvania, because he would not offer up prayers to Christ, whom both he and Socinus considered as a mere man : and thus it was cruel persecution on the part of Calvin to be in any degree accessory, to the burning of Michael Servetus, a Spanish physician. And at the present day the civil disabilities under which Dissenters lie, from the operation of the Corporation and Test Acts, is truly persecution.

But who has made any attempt to infringe on the rights and liberties of Mr. Heineken ? No one wishes to deprive him of his meeting-house ; at least I am ignorant of any one who would attempt it. He has full and entire liberty to preach, and even to print the most pernicious errors. Nor does he on these accounts pay more taxes than others, or meet with uncivil treatment. If he will preach and print errors subversive of our hope, dishonourable to Christ, and ruinous to the souls of men, he must expect to encounter opposition. If truth be opposed, he must excuse us if we meet, and withstand him. The surrender of ourselves to Christ was, on our parts, with the whole heart, soul, and mind, and we will speak for Christ so long as we have power to speak ; and we will write for Christ so long as we have power to write. And when we cannot, others will be raised up by that adorable person, who will do so when we are in our graves. Mr. H. must excuse us if we tell him, that we both do, and must love

Jesus Christ ; and whoever shall touch him with unhallowed hands of impiety, we will meet and oppose them, *Deo volente*, at the risk of our property, our liberty, and our lives. If he so far abuse the word persecution, as to call such opposition to his errors, persecution, we cannot help it ; we have lifted up our hands unto God, and would not go back, no not for ten thousand worlds. Some might even be disposed to think that it would be impossible to persecute certain professors of religion. Where religious principle is regarded as a matter of indifference—where the love of Christ is unknown—and where the faith and hope of salvation by the life and death of Christ are unknown also, a man will not suffer much persecution.



SECTION VII.

PHILOLOGICAL BEAUTIES, AND CLASSICAL CRITICISMS.

“ Great wits sometimes may gloriously offend,
And rise to faults true critics dare not mend ;
From vulgar bounds with brave disorder part,
And snatch a grace beyond the reach of art.”

This doggrel I borrow.

CLASSICAL learning has been deemed so far important, that even its appearance only, has frequently had a very imposing effect. The denomination to which Mr. H. is attached, will be allowed to have produced many scholars of a very superior order. Nor is this an unwilling concession ; but made with names in recollection, which, in learning and general science, would have done honour to any literary society in the world. Mr. H. is not unconscious of its importance ; for, in controversy with a man who has not perfected himself in the rudiments of his own language, he assails his opponent with Latin, Greek, and Hebrew, not omitting also, a small portion of the French. As Mr. H. has been a pupil of that champion of modern Socinianism, Mr. Belsham, and as many had affirmed that he

was also learned in the languages, it was admitted, as a matter of course, that it was even so. The belief of his proficiency in classical attainments was, perhaps, a little strengthened, by observing how learnedly he could laugh at the *flowing eloquence, and learned comments*, of Mr. Carlisle. See p. p. 82—90. My own pretensions to such distinctions are very humble; yet am I not so destitute of learning, as to be unable to appreciate a few of Mr. H's. beauties, especially as they are so properly scattered through his elegant compositions:—these shall be presented to my reader, who, I have no doubt, will be equally delighted with myself, with these coruscations of light and glory!

Mr. H. informs us that his opponent commences his work in a *peculiarly SLAP-DASH manner*;—and but for some encouragement, *he really should have been cowed*. p. 19. We are informed that Mr. C. has *picked out bits of different creeds, till he has got a good thumping orthodox faith*. p. 20. To support this *good thumping faith*, he has found some *good backers*. p. 21. And to intimidate his assailants, he fires *point blank shots*, which he believes *will tell*. p. 22. Still he maintains his courage, for he exclaims, *I said, O! it is all SPLUTTER AND BOUNCE*. p. 20. So in p. 48, we read of a very *comical joke*,—and in p. 64. *Willy nilly*; which words, with all deference to the learned, are, I suppose, a *new version* of the thread-bare Latin *volens nolens*. But this said *willy nilly*, stands in a most

ungracious connexion :—for Mr. Carlisle is determined, *willy nilly*, TO CRAM *his own language into Mr. Heineken's mouth*. p. 64. That is, to treat an opponent as a farmer's servant would treat young turkeys. But if Mr. C. be so harsh in his treatment of others, he must expect retaliation, and is himself presently metamorphosed into a bird of prey, whether an Eagle, or a Sparrow-Hawk, my informant is silent :—*He pounces upon a passage of Scripture*, p. 89. Still all this is no apology for *cramming a man's mouth with language*; which may even compel him to STUTTER, especially when he would *pronounce Shibboleth*. p. 132. And even to *flounder in a quagmire of inconsistencies and absurdities*. p. 64. And what would increase the mischief of the whole, a man with his mouth *crammed*, and thus *floundering*, would really look like a SIMPLETON, p. 64, which, according to another elegance of Mr. H's, is SADLY AGAINST THE GRAIN, p. 82. But really some persons are born to suffer for Mr. Carlisle; *tacks his doggrel rhyme to his opponent's back*. p. 94. which, I suppose means to stitch (tailor like) *patches of rhyme* to an upper garment !

Original and beautiful as the rest, are the words, *harum scarum*, p. 72. the classical origin of which, a man may see *without winking, with his eyes wide open*. p. 85. I was delighted to observe on the same page, with the last mentioned beauties, that my old acquaintance, *Hop—Step—and Jump*,

made his appearance :—I read thus, *I may, perhaps, be rather better inclined than I now am, to shut my eyes, and with a hop, a step, and a jump,* TO TUMBLE INTO HIS CONCLUSION. p. 85. Still this appears rather awkwardly done ; for though not at any time remarkable for agility, I could in my boyish days perform a *hop, a step, a jump*, without *tumbling* :—but TO TUMBLE INTO A CONCLUSION ! is not that awful ? Is a *conclusion* a ditch or a stone quarry ? This is a most *astounding* position, and may well lead a man to gape so wide as TO SWALLOW A THEOLOGICAL BOLUS, OR A THEOLOGICAL AVALANCHE ! p. 85. Such a man, however, must be favoured with a throat tolerably elastic !

I do not stop here to notice, that the name of the Greek historian is written *Diadorus*, p. 73. And that we have *Shusan*, p. 81. but it will be improper not to notice that the *Samaritan woman* is twice called, *The Syrophœnician woman*, p. p. 41. 67. It is proper also to return our best thanks to Mr. H. for informing us why we eat pan-cakes on Shrove Tuesday, viz., that it is a custom derived from our SAXON ANCESTORS IN HONOUR OF THEIR GOD TUESCO. p. 35. Not being learned in Mythology myself, I cannot but receive such information with a due sense of its importance, especially as it corrects former opinion ; for I had thought that the Romans had originated this custom in Western Europe, as history informs us that the feast of the God Pan, called Lupercalia, was estab-

lished on Feb. 15, and which was brought from Greece into Italy by Evander the Arcadian ; some centuries before the Saxons were known in Britain. Others assure us, that a feast of pancakes was instituted in honour of Formax the god, who had presided over ovens, and bread-baking: but which is correct, I know not:—I only know that my learned opponent is original in his information.—But all these discoveries must give place to the *beauty and exquisite delicacy* of the following sentence;—“ I might remind him (Mr. Carlisle) of *his own* doggrel rhyme ; and bid him put it *very snugly* into his *strongest and safest pocket, for his own PRIVATE USE !* How chaste ! How delicate and smart the strokes of his wit ! Admirably fitted for the tea-table ! But whilst detained in profound admiration of this chaste touch of Mr. H's. pencil, I was afraid a connoisseur would think that the painter's hand shook :—for poor Carlisle has no doggrel but what he has either begged, borrowed, or perhaps stolen !

To the list of beauties which have been contemplated by the reader with *exquisite pleasure*, it is proper to inform him, that Mr. Heineken has *adorned* the third page of his pamphlet with a list of FIFTEEN ERRORS *which are not noticed*, and for which he has taken credit to himself—And a list the more extraordinary, as every sheet passed under his own eye before it was wrought off at the press.—One idea will, perhaps, have been in the reader's possession prior to

its being suggested ; viz.—that this writer is very familiar with vulgar and colloquial dialect. This dialect is as amusing to a correct reader, as the sight of a gypsy family dancing around their fire, may be to a respectable traveller ; he may notice their movements, hear their slang, and be diverted with the novelty of the scene ; but he will have no wish to form an alliance with the motley crew.

We shall now proceed to take a view of Mr. H's, skill in the languages in which the Old and New Testaments were originally written. And here, we shall have *the same* proofs of a highly correct taste and an extensive acquaintance with the Hebrew and Greek. It may be necessary to inform my reader, that there are two modes of writing and pronouncing the Hebrew language :—one with the Masoretic punctuation, the other without ; and that to write and pronounce with, or without the points, is left to the speaker or writer *ad libitum*. But by what rule Mr. Heineken is governed in writing Hebrew, I cannot divine :—Thus we have ALLIELIEM ; which with the points would be written ELOHIM, without them, ALEIM ; but surely never ALLIELIEM. So on the same page we have SHEDDIEM. p. 29. Which with, or without the points would be written SHEDIM, from the singular SHED. We meet also with the words SHATHEN ;—SHETHEN ;—SHETHENI. p. p. 5—91. which are beautiful varieties in the spelling of the same word : but which word, an old rusty Hebrew scholar informs me should be written

SOTEN, singular :—SOTENIM, plural :—and in Regimen, SOTENI :—and in the Greek, SATANAS :—English, Satan :—Also the word GOLAM, p. 131, which with the points should be written GNOLAM—without the points, OLAM.

In reading Mr. H's. pamphlet, when I observed these most obvious violations of correct writing, I turned to his lengthy errata, not doubting to find them corrected : but the author had not seen them, nor did believe them inaccuracies even when pointed out to him. A youth in the second month of his Hebrew studies would perceive, that if this writer had ever known any thing of the language, he must have forgotten nearly all he had once known.

We have also in the Greek language *ηγο* for *περο* :—And *εηολγσεν*, for *εποισεν*. Spellings that might well have graced Mr. H's. errata—but which were passed without correction. But Mr. H's. translations of the sacred text are of a character much more serious than mere literary mistakes. Thus we have the Greek word *μυστηριον* (mystery) rendered WONDER ! and in harmony with this translation we read, “ And without controversy, GREAT IS THE WONDER OF GODLINESS, HE was manifest in the flesh ; justified in the spirit ; seen of angels ; preached unto the Gentiles ; received up UNTO GLORY.” 1 Tim. iii. 16. It is added :—“ Let the passage be read thus, and the Apostle will be perfectly consistent with himself, and with the whole tenor of the gospel revelation.” p. 123

I do not stop here to notice at length the inaccurate rendering of the preposition *εἰς* *IN*, which this writer translates *UNTO*; and which is scarcely compatible with common sense in this connexion: for to speak of receiving any one *unto* glory, cannot merit the praise of conveying one correct idea. But on this subject I refer the reader to Blackwall's *Sacred Classics*. Vol. I. p. 150. Also to Dr. Macknight's *Preliminary Essays*.—Translation of the *Apostolic Epistles*. Vol. I. Essay IV. p. 112—114. It is observable that the preposition *εἰς* like the Latin preposition *IN*, after a verb of motion, signifies *into* sometimes, but never *UNTO*, so far as my recollection serves me. Nor is it necessary to notice the gross blunder in translating *ος* by the pronoun *HE*, instead of *WHO*: perhaps not a lad in a thousand, who had been in the Greek grammar two months could have committed the blunder. But perhaps Mr. H.'s Grammar, like the “*New Version*,” is an original! But how is this translation to agree with the rules of Syntax? The word *θεος* (*God*) is by him expunged, and the relative pronoun *ος* (*WHO*) substituted. A relative always agrees with its antecedent in number, case, and gender: *ος* is the relative pronoun, *Μυστηριον* is its antecedent, and so far as number and case are concerned, all is well: but the relative is of the masculine, and its antecedent is of the neuter gender. Will a discordancy like this, irreconcilable to any law of grammar, be admitted into the com-

positions of the pupil of Gamaliel? In Mr. H.'s version of the text, the pronoun who has no antecedent, or if he find one, it must be the neuter substantive WONDER, which would be wonderful indeed! I may say, then, in the words of this Author, *mutatis mutandis*, "Let the word θεος (God) be in the text, and the Apostle will be perfectly consistent with himself, and with the whole tenor of the gospel revelation: but let the heterodox interpretation be considered as correct, and the Apostle's language would be absurd and contradictory." p. 123. I have only one remark more to offer on this rendering: if the received translation of this passage be erroneous, and if ος (WHO) be the proper word instead of θεος (God) the proof of the Deity of Christ still remains complete and perfect, from other passages of the sacred Oracles: but if the received Greek text must be altered, and the common translation changed, we may justly demand not to be insulted with nonsense, when we should be met with truth.

In p. 109, we have another learned criticism on the language of the Apostle, Δί οὗ καὶ τοὺς αἰῶνας ἐποίησεν." Heb. i. 2, which this author remarks, should be rendered *by whom* HE ESTABLISHED THE TIMES, OR AGES: and, in a note, remarks as follows—"The times or ages of the gospel dispensation. The Lexicons of Schleusner, Trommius, and Hederic, afford authority for such an understanding of the words." I read the translation of the passage, and

the note which referred to the authority for its adoption with astonishment. I shall not trouble my reader with the words of Hederic, as he is within the reach of almost any one, only remarking that he does not render the word ποιεω *to establish*. I referred to Scapula, not a mean authority, but he also is unacquainted with Mr. H's sense of the word in question. Trommius, to whom the reader is referred, did not write a Lexicon to the New Testament, but to the Septuagint Translation of the Old Testament. He gives the Hebrew term, which is used, along with the Greek Translation. ποιεω is used in the extensive sense of the Latin *Facere*, *to make or do*. In the Septuagint ברא TO CREATE, is commonly rendered by ποιεω. See Genesis, Chap. i. *passim*. With this account of the meaning of the word, agree Buxtorf, Scapula, Trommius, and Robertson; nor in one instance do they give us Mr. H.'s rendering.

Schleusner under the eighth signification of the word ποιεω gives CREO, I CREATE, and instances Matt. xix. 4. MADE THEM *male and female*:—Mark x. 6. The same words:—Acts iv. 24. *Lord, thou art God, which made heaven and earth*;—Acts vii. 50. *Hath not my hands MADE all these things?*—And then cites the very passage in question. Heb. i. 2. δι' οὗ καὶ τοὺς αἰῶνας ἐπέστησεν, and renders it--PER QUEM ETIAM UNIVERSUM CREAVIT:—BY WHOM ALSO HE CREATED THE UNIVERSE. On the word αἰών, he has these words, explanatory of its meaning:—

partim totum systema rerum creaturum, universum; partim, mundus orbis terrarum in N. T. vel. ὁ αἰώνας vel in singulari ὁ αἰὼν dicitur. αἰὼν means—“ Sometimes the whole system of created things, the universe;—sometimes the world, this earth in the New Testament: used both in the plural, and in the singular indifferently.”—An example of the former you have Heb. i. 2. And relative to the creation of the universe, the use of the word in the plural in Heb. xi. 3. τοὺς αἰῶνας “Through faith we understand that the WORLDS were framed by the word of God.” κ. τ. λ. I have been thus prolix in my quotation, that the reader might be able to form his own opinion—and if he feels any hesitation, I would request his examination of the authorities in question for himself:—

Now the reader shall have the different renderings in opposite columns:—

REV. MR. HEINEKEN'S

SCHLEUSNER.

TRANSLATION, Heb. i. 2. *By whom he created the universe.*
By whom he established the
times, or ages.

This gentleman refers to Schleusner as his authority. Does this learned Lexicographer then, support his rendering of Heb. i. 2, either of ποιέω or αἰών? Let the reader judge. Was this on Mr. H's part the work of ignorance or design? Did he not know that the works to which he referred as his authorities, were out of the reach of his readers in general; and did he therefore hope, in practising

upon their ignorance that he would escape detection? Or did he in mind revert back to ages in which a *pious fraud* was allowed, and concluded that *the end would sanctify the means*? Whatever was his intention, his conduct is marvellous; and if the effect of ignorance, may justly excite our compassion; or detestation, if the result of design!

I would at all times deprecate the severity of criticism, in mere matters of taste, of science, or of literature; but my reader ought to be informed, that many of the inaccuracies pointed out, were mentioned to the Author in a private conversation; who afterwards observed, "that he had examined the places with care, and was very happy to find that Mr. Mann was mistaken." Whether mistaken or not, readers more competent than either Mr. H. or myself will decide. At the same time it will be clearly and distinctly understood, that a few literary errors, when merely such, are of very small importance; but when connected with the truths of revelation, they may vitally affect the best interests of men. The truths of the sacred volume may be garbled; passages, and even whole paragraphs, which reveal to us the wisdom of God, may be condemned as interpolations:—the most incorrect, and so far as both the language, and the analogy of faith, are concerned, the most vicious and pernicious alterations may be made in the Hebrew and Greek text of the sacred volume, and in the translation, presented to the unlearned reader; whilst he who

is not able to detect, may become the dupe of a deceiver. Language also of a most ensnaring description may be employed, in a manner very equivocal and ambiguous; and even language the most approved, may be spoken with a deceptive mental reserve, and in a meaning entirely anti-scriptural; and thus the word of God may be handled deceitfully. Jesus may be called OUR SAVIOUR, when his salvation is spurned, and the claims of self-righteousness only supported, and his obedience and atonement discarded. His name may be mentioned with veneration, at the very moment when an effort is made to disrobe him, to reduce him to the level of a mere creature; and we may be assured that he is like ourselves, *subjected to error!* A person may exclaim with indignation against supposed attempts to *unfrock, and anathematize themselves.* p. 97. When at the same time the Deity of the Son of God is denied, and the very existence of the Holy Spirit treated as the faith of a weak-headed fanatic. But so it was in old time. “This is the stone which the builders rejected:” and to this day it remains, “A stone of stumbling, and a rock of offence!”

I have never turned my attention to the criticisms on the sacred text, offered to public consideration by the learned in Mr. H.’s connexion: but I would hope that they have examined the ground they occupy with more attention, than this Author has paid to the divine word. The criticisms of Whitby, of Doddridge, of Harmer, of Macknight,

of Campbell, and of many others, have thrown a flood of light on the Hebrew and Greek Scriptures. In collating copies of the sacred original, the labours of Kennicott, of De Rossi, of Mill, of Griesbach, and of Weststein, can never be overlooked by him who has an opportunity to consult them, and is aware of their value. But these writers took the Bible into their hands as THE WORD OF GOD. Yet however venerable their names may be, our appeal is not to them, but to "The Law, and to the Testimony." These eminent men, however, never thought of going to Mr. H.'s length. Griesbach has been sufficiently free in his criticisms, but he contents himself with setting aside a verse occasionally : to reject the first four books of the sacred volume at once ; to deny in direct terms the inspiration of the Historical books of the Old Testament, was left to men of greater daring. To reject almost every truth peculiar to divine revelation, such as the Deity and Atonement of Christ ; the Existence of the Holy Spirit ; inherent depravity ; the being of the devil ; and the eternity of future punishments ; is not to speak the language of just criticism on the contents of the Bible, but the bolder language of undisguised infidelity. A person may hold all the above-mentioned errors, and he may at the same time call himself a Christian Minister ; but it is passing strange that he should assume that appellation ; for he is not a Minister of the Gospel of Christ. Were any other book to be

treated with the same levity of spirit ; to be wrested from its obvious grammatical meaning in the same way in which Mr. Heincken treats the Bible ; all would feel the most entire conviction that the commentator did not believe in the text, but trifled with it to serve another purpose than its illustration, or its defence. But how any one, bearing the name of Christian Minister, can consistently with common honesty, palm upon the unsuspecting, the criticisms I have just reviewed, is surprising ; and must, and ought for ever to annihilate every idea of classical attainments. A scholar, in reading such spellings of scripture terms—and such palpable mistakes in rendering passages of scripture into the English language, would feel himself insulted by being asked if the writer were a scholar.



CONCLUSION.

I CANNOT, nor ought I to conclude these remarks without observing, that not one word has been written with the slightest feeling of disrespect towards Mr. Heineken. No : I have never met that Gentleman, without receiving from him every degree of civility and polite attention. But I must be allowed to reiterate this truth, that where the essential doctrines of the Gospel are struck at—where the tinsel of human learning is employed to give currency to soul-destroying errors, I would know no man. The system maintained by my opponent is fraught with mischief, and can be productive only of ruin. With feelings of unaffected concern, my heart is pained at every advance made by Socinianism. I regard its influence as the spread of a moral pestilence. Why my fellow-creatures should assiduously attempt to subvert the only foundation of hope, can be accounted for no otherwise, than on the principles of the pride and unbelief of the unregenerate mind. It is a sight the most affecting, to witness a Minister spending the sacred hours of the sabbath, in directing the souls he has taken under his care,

to place their hopes for eternity on a foundation of sand : to see the desk occupied for the purpose of subverting all the glorious peculiarities of the gospel. To have the divine remedy, which a merciful God has provided for mortals perishing in sin, in our hands, only to prevent its application, is a sight which might make an angel weep. Ministers are to convey the streams of infinite benevolence and goodness to those who are dying of thirst. Multitudes will eagerly drink ; and woe be to those Ministers, who by false doctrines attempt to poison the salutary waters of life ! If a congregation attendant on such a ministry be in a state awfully dangerous ; how perilous beyond measure must be his state, who is the leader in a course so rapid in its descent to everlasting ruin. If any persons exist who despise the professors of Socinian tenets, with such person the writer would form no alliance. Towards persons thus alienated from the truth, he feels all the compassion, which his apprehensions of their imminent danger can inspire. Nor is he aware of one circumstance which could gladden his heart, or fill him with unutterable joy so truly, as to witness the conversion and salvation of this unhappily deluded class of men.

To Mr. H. I may be permitted to offer one word at parting. You, Sir, have advocated a cause, in which the most daring sons of infidelity will unite with you. Your Lectures have excited *their* attention—have received *their* applause. The only

censure conveyed by this class of men. arises from your not going *quite far enough* ! An infidel of a most notorious character, remarked in one instance, when leaving your place of worship :—" Mr. Heineken denies the inspiration of several parts of the Bible, why may not I reject the rest ?" But, Sir, the commendations of men of this cast is reproach—it is infamy. To be the preacher of their esteem, with their present views, is to sink to the lowest stage of moral degradation. The mind must be awfully debauched with error, before an open and avowed infidel can sit and hear us with a grin of ghastly pleasure. You must be aware also, that the persons who pay the most devoted attention to serious piety—who are the most afraid of sin—who are the most solicitous to serve God—to please him, and to spread the knowledge of Christ and his gospel among men, dare not attend your ministry. But the gamester, the infidel, the Sabbath-breaker, come from choice ; and they return, but not to break off their sins by righteousness ; not to read their Bibles with more frequency, seriousness, and prayer ; but to take fresh courage in the warfare against the Lord, and against his Anointed. They are comforted, for they are taught that they have no hell to fear. Attempt to prove that future punishment is not eternal, and you remove the fears of a guilty conscience. Even the infidel has occasional misgivings ; but let the professed minister of the gospel inform him that there is no devil, no future retri-

bution, and he is placed on a good footing with himself. The transgressor proceeds in his devious course with renewed alacrity, when he understands that hell is a mere fiction. If he be overtaken by justice, it is but the justice of a fellow-worm—at a higher tribunal, he flatters himself he shall pass with almost entire impunity. To attempt to reclaim such a profligate by a cold, unanimated exhibition of the beauty of virtue, and the deformity of vice, is like an attempt to awaken the sound sleeper by administering to him a dose of laudanum. The materials on which we have to work, are not to be reduced to order, and formed into a temple for God, by the stroke of a feather. Had no efforts been made to reclaim the world more efficient than those which Socinianism has employed, the whole world would have been quietly asleep in sin, or God must have now visibly wrought miracles of mercy. In a town of perhaps twenty thousand inhabitants, or nearly double the number, if the neighbourhood be included, I have not heard for the more than twenty years I have known it, of a single sermon being preached in any neighbouring village, or in any private house; or the slightest attempt at itinerant labours, except the giving away a few paltry tracts, may be so called, by one of your denomination. And to attempt such labours would be perfectly gratuitous; as Socinianism has no charms for the pious, nor any terrors for the guilty; it is the opiate of a worn-out professor, who has only the form of godliness.

You, Sir, are rapidly advancing in years. Eternity is at hand: some of your flock have entered that eternity, and you must soon meet them, and the God who made you. You are their Pastor: whether you have fed them with the bread of life, or served them only with husks, will soon be known. They have obeyed your voice, and walked after your counsels. You assert that Christ is not God—and they believe you: you maintain that his obedience and atonement are not the foundation of hope,—and here they place no dependance. You affirm that the Holy Spirit has no existence, as a divine person; and they seek not his influences to sanctify their natures, or to regenerate their souls! You, Sir, are on the margin of eternity, but where is hope? where is the prospect of obtaining mercy? Is not your eternal all at stake? Fain would I meet you in a better world, and my spirit would exult with your own in the salvation of God; but Socinianism must be abandoned; it is charged, highly charged only with death. In speaking thus explicitly and candidly, I am only discharging a duty, a duty which I owe both to God and to you. And I am perfectly disinterested; for were your congregation dispersed this day, I should not receive from them one additional attendant upon my ministry. This duty to you, Sir, I never had a previous opportunity to discharge. I now have; and am thankful that I may speak to you on behalf of my Lord, and in compassion to your soul. Flee to the Savi-

our you have dishonoured—trust in that Atonement you have denied—and seek that Holy Spirit, to enlighten your mind, and purify your heart, whose very being you have contemned : here is mercy, here is hope ; and at present you are invited to come. O, come, and take of the waters of life freely !

Were I within the reach of your hearers, I would say—beware of being found amongst those deceived souls, who shall perish with a lie in their right hand ! To embrace the truth, is in close alliance with your eternal salvation ; to willfully reject it, is to seal your own condemnation ! Examine the Bible, my friends, with humble prayer to God, to be guided into all the truth. Peruse that heaven-inspired volume with an honest intention to embrace whatever its Divine Author has therein revealed. Believe no man any farther than his doctrine is drawn from this infallible record. Allow no man to trifle with you in the great concerns of eternity ; here is your all. In a little time what is earthly will disappear as a vapour. The stream that is rapidly bearing you onward, will entomb every temporal mercy. Awful beyond description is the wreck of that man's all, who enters another world destitute of treasures divine ! To enter that world under the influence of destructive errors, is to be lost beyond the hope of recovery. Nothing can be more pernicious than to embrace a false religion. The openly profane, who make no preten-

sions to piety, are vulnerable. They acknowledge that they are in a bad state, and at times appear to feel the truth of the acknowledgment. But a false religion gives hope, removes anxieties, prevents apprehension, and the mind under its influence, is soothed into a torpid state, or is inflated with self-righteous pride. Beware of this evil.—Your pardon, your salvation, are objects about which I am truly solicitous ; and to meet you in the regions of unchangeable felicity, is my earnest desire, and ardent prayer. “Wherefore do you spend your money for that which is not bread? Hear and your souls shall live.” To be elated with false hopes, to be deceived in temporal concerns, would grieve and distress you ; but according to the magnitude of the everlasting mercies you lose, and the everlasting misery to be endured, such will be the poignancy of your pain, on finding that you have only sown to the wind, and are reaping the whirlwind ! The illusions of the mind will be dissipated—the slumbers of a careless soul will soon be broken ; and Oh ! how terrible to awake to everlasting sorrow.

FINIS.

ERRATA.

The Author being in London during the time of working off the last three or four half sheets, has been the occasion of a few slight inaccuracies, which, it is hoped, the reader will pardon.

I. M.

Page 164, for "Unitarians" read "Unitarian."

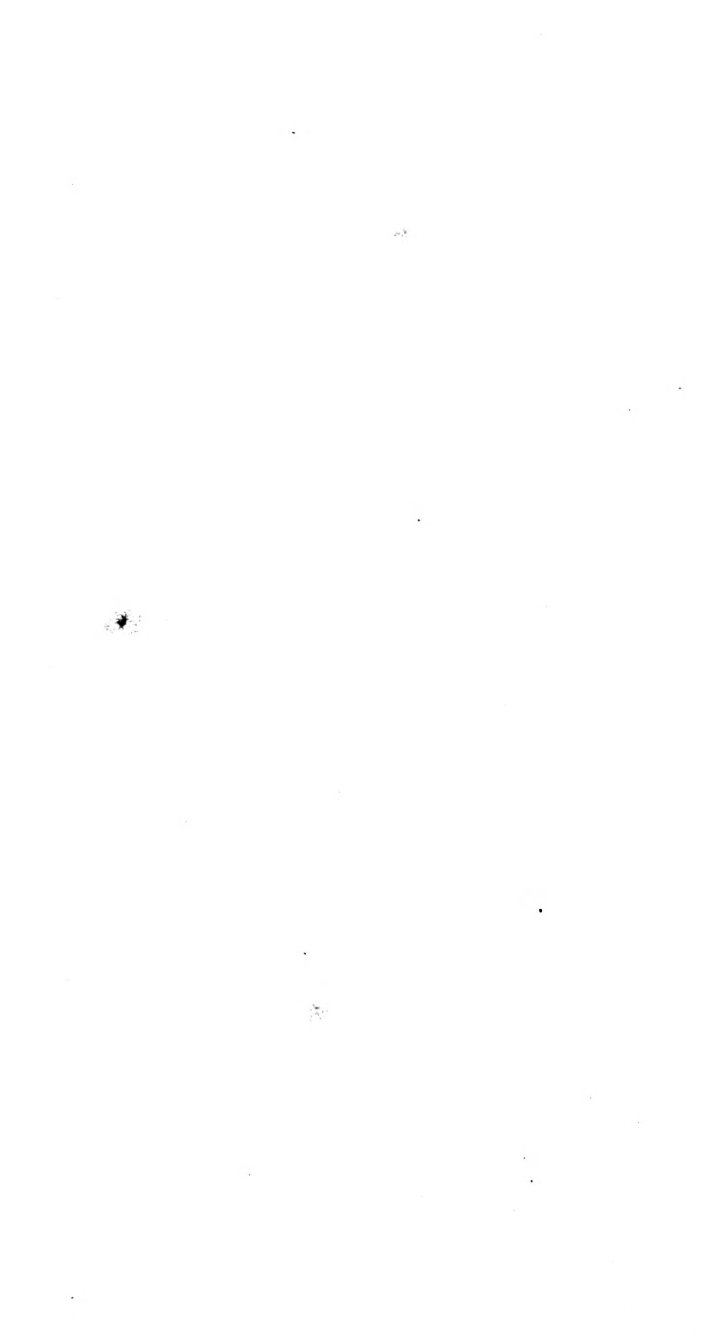
Page 176, for "properly" read "profusely."

Page 179, read "Fornax, the goddess."

Page 181, for "επ'ολ'σεν" read "επ'ολ'ησεν."



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